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LOUISIANA STATE UNIVERSITY
AND
AGRICULTURAL AND MECHANICAL COLLEGE

VOL. XIX N. S.

FEBRUARY, 1927

No. 2

Louisiana Place-Names

OF

Indian Origin

BY

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1789014

Witnesses: Mr. P. A. Chamber; Mr. J. B. Cartright; Judge Clay

Bibliography: p. x.

1. Names, Geographical—Louisiana. 2. Indians of North America—Names. I. Title.

F367.R29

Copy 2.

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Read, William Alexander, 1880-
... Louisiana plantations of Indian origin by William A.
Read, J. Baton Rouge, La., The University, 1927.
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and were interested and well educated and well trained.

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Read, J. Baton Rouge, La., The University, 1927.
Read, William A. 1880-1927. Louisiana plantations of Indian origin.

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PREFACE

During the preparation of this study I have received help from many persons. I wish to express my cordial thanks to Mrs. T. P. Thompson for the privilege of using her fine library of Americana; to my colleagues, Professors James F. Broussard and Hoguet A. Major, for information with regard to certain Creole-French terms; to my colleague, Professor Walter Prichard, for assistance on the early history of Louisiana; to Mr. Cecil Bird for numerous suggestions, both timely and valuable; to Mr. Robert Glenk, Curator of the Louisiana State Museum, for the opportunity of studying some rare maps and volumes; to Professor Charles H. Grandgent for notes on the etymology of *grôler*; to Dr. John R. Swanton for the analysis of several Indian names; and especially, to Mr. William Beer,* Director of the Howard Memorial Library, for his scholarly and generous aid on the bibliography of my subject.

My thanks are also due to those who have answered my inquiries concerning local history, geography, pronunciations, and legends. Those to whom I am chiefly indebted—I have not space to name them all—are the following:

Mr. Frank J. Burke, Land and Industrial Commissioner, Texas & Pacific railway; Mrs. C. L. Breazeale; Mr. Upshur P. Breazeale;† Mr. J. A. Broussard; Mr. Carl Campbell, Chief Clerk, State Land Office; Mr. P. A. Cloutier; Mr. George P. Covington; Judge Clay Elliott; the Hon. Harvey E. Ellis; Miss Lucy Foote, Assistant Librarian, Louisiana State University; Mr. George T. Goodman; Mr. J. H. Gilfoil; Mr. Fred Grace, Registrar, State Land Office; Miss Lucille Grace, Assistant Recorder, State Land Office; Miss Marie Gross; Mr. S. L. Herold; Mr. A. P. Hopkins; Mr. Henry Jastremski, Secretary of the Louisiana Public Service Commission; Mr. D. F. Perkins, Chief Clerk, Dept. of Agriculture and Immigration; Professor E. D. Perkins; Miss Stella Pierce; Miss Lois Quinn; Professor E. S. Richardson; Senator William J. Sandoz; Mr. L. F. Sherer, Chief Clerk, Louisiana Public Service Commission; Mr. Robert Towles; Mr. Harry D. Wilson, Commissioner of Agriculture and Immigration, State of Louisiana.

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* Died February 1, 1927.

† Died February 3, 1927.

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FRONTISPIECE
A Spanish Survey of 1808

INTRODUCTION

Louisiana has numerous place-names of Indian origin. With relatively few exceptions these are derived from the Longtown dialect of the Choctaw language, a dialect which was spoken in the western part of the old Choctaw nation. The phonetic system of this dialect is not complicated: it is poor in the number of its consonants, but rich in the number and character of its vowels. The consonants are [p], [b], [t], [k], [g], [f], [j], [l], [ll], [m], [n], [ŋ], [s], [ʃ], [tʃ], [w], and [h]. [g] seems to occur, however, solely in the word *bok* or *bog*, "creek," "bayou," "river," while [ŋ] arises only as a glide between a nasalized vowel and a following [k], as in [polaŋka], "finally." The voiceless [l], like that in Welsh, is accompanied by a distinct friction of the breath along the side or sides of the tongue. Another point worthy of mention is that in some words *m* is a substitute for *b*, as in *maleli* or *baleli*, "to run."

The Choctaw vowels are [a:], [o:], [v:], [i:], [I], [e:], [ɛ], and [ʌ]. [ʌ] is said to have the value either of *u* in *cub* or of *a* in *sofa*. There are also five nasal vowels, [ã], [õ], [ṽ], [ĩ], and [ĩ], as well as two diphthongs, [ai] and [au], the latter resembling approximately the corresponding English sounds in *find* and *found*. Perhaps the most striking feature of this vowel system appears in the case with which [o] alternates with [v], as in *oski*, *uski*, "cane," *homma*, *humma*, "red," *itola*, *itula*, "to fall," and many other words.

In words of two or three syllables the stress usually falls on the penult: '*chito*, "large," *fa'laia*, "long." *Atai* or *qtai*, "buckeye," however, has end-stress. Moreover, a word that ends in a consonant takes the stress on the final syllable as a substitute for the verb "to be": thus '*hatak*, "man"; *ha'tak* "it is a man." In words of four or more syllables there is a secondary stress on the second syllable before the penult: '*hachun'chuba*, "alligator," *a'numpu'lechi*, "to annoy."

Elision of vowel and consonant is extremely common; so also is assimilation: *issi hakshup* > *issakshup*; "deerskin"; *yukpa* > *yuppa*, "glad."

Finally, it is of the utmost importance to note that the Choctaw adjective follows its noun, as in *nani patqssa*, "a flat fish." The

Creoles, by the way, have borrowed the adjective *patassa* and use it in the sense of "perch." Compare Du Pratz, *Histoire*, II, 156: "Le Patassa est ainsi nommé par les naturels, parce qu'il est plat, ce qui signifie son nom: c'est le Gardon du pays," etc. In the southwestern part of Grant parish there is, too, a bayou by the name of *Patassa*.

I have given only such information about the Choctaw dialect as may be necessary for a clear comprehension of the sources of certain Louisiana place-names. Further details may be found in Byington's *Choctaw Grammar*, Byington's *Dictionary of the Choctaw Language*, Gatschet's *Migration Legend*, pp. 116-118, and Bushnell's *The Choctaw of Bayou Lacomb, Louisiana*.

Besides the names of Choctaw origin there belongs to the Caddo dialect a small group of names, among which several are, unfortunately, of obscure or unknown meaning: see, for example, *Bistineau* and *Dorcheat*, *infra*. Furthermore, the Mobilian dialect has preserved at least one ancient name—*Plaquemine*. The Mobilian served as a medium of communication among all the tribes of the Gulf states. Based chiefly upon Choctaw, it had borrowed from many other Indian dialects. By the French it was called *Mobilienne*, from Mobile, the great trading post of the Gulf country; along the lower Mississippi it also went by the name of the Chickasaw trade jargon, doubtless because of the striking resemblance between the Chickasaw and Choctaw languages.* The Atakapa dialect, in the next place, is represented by the strange name *Calcasieu* and most probably also by *Mermentau*. The word *Atakapa*, however, is itself derived from Choctaw *hatak*, "man," and *apa*, "eater," that is, "cannibal." In 1756 the present St. Martinville became officially known as the *Poste des Atakapas*; it was the seat both of the civil and of the military government of the vast Atakapa district. Old French inhabitants of St. Martinville may yet be heard to say, "Nous allons au Poste." The name *Atakapa* was formerly borne also by a county, which was created in 1804. The term *Atakapa* or Tuckapaw country is not entirely obsolete.

Finally, a few names from other Indian dialects are found in Louisiana, but most of these names seem to have been imported at various times by white settlers.

* See Gatschet, I, 90 ff.; Mooney, in *B.A.E.*, 19th rep., pt. I, 187 (1898).

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PHONETIC SYMBOLS

[g] <i>go</i>	[a] or [ɔ] <i>chop</i>	[ɛ] <i>bet</i>
[hw] <i>when</i>	[aɪ] <i>father</i>	[e] <i>chaotic</i>
[s] <i>say</i>	[a] Choctaw <i>hacha</i>	[eɪ] <i>pray</i>
[z] <i>zeal</i>	[au] <i>cow</i>	[ɪ] <i>pit, city</i>
[ʃ] <i>shun</i>	[ai] <i>tie</i>	[i:] <i>see</i>
[ʒ] <i>pleasure</i>	[a] French <i>dame</i> [ɔ] or [a] <i>chop</i>	
[θ] <i>thin</i>	[æ] <i>hat</i>	[ɔɪ] <i>saw</i>
[ð] <i>that</i>	[æ:] <i>there</i>	[oi] <i>oil</i>
[j] <i>yes</i>	[æ̃] a vowel inter-	[o] <i>obey</i>
[χ] <i>loch</i>	mediate be-	[oɪ] <i>low</i>
[ŋ] <i>song</i>	[æ] and [ə]	[ʊ] <i>full</i>
[r] <i>red</i>	[ɛ̃] French <i>vin</i>	[uɪ] <i>moon</i>
[l] Choctaw <i>lipa</i>		[ʌ] <i>sun</i>
[tʃ] <i>chin</i>		[ə] <i>sofa</i>
[dʒ] <i>gem</i>		[əɪ] <i>bird</i>

Other consonant symbols have their usual values.

- ' indicates strong stress on the following syllable.
- ` indicates secondary stress on the following syllable.
- indicates a nasal vowel.
- > develops to.
- < develops from.

THE ETYMOLOGY OF BAYOU

1719. "dans un bayou." La Harpe, in Margry, VI, 256.

The word *bayou* comes through French from the Choctaw 'bayuk, "river," "creek," "bayou." In 1699 Pénicaut says: "A cinq lieues plus loin, en tournant tousjours à la gauche sur le lac, on trouve une eau dormante, que les Sauvages appellent Bayouque."¹ De l'Isle, Du Pratz, and Charlevoix use the form *Bayouc*; Ross has *Bayouc* (1765); Pittman, *Bayouk* (1770). By the opening of the nineteenth century the form *bayou* begins to establish itself both in French and in English, Duvallon (1803), as well as Brackenridge (1814), writing *bayou* with the plural *bayoux*, and Bradbury (1809-1811) referring to the Bayou Chiffalie.² During the first quarter of the nineteenth century the spelling *bayau* is of frequent occurrence, as, for instance, in William Darby's field notes of 1807-1808. But *Bayou*, one should observe, is not connected with French *boyau*. The Choctaw 'bayuk is usually contracted to *boik* or *boig*.³

Various pronunciations of *bayou* prevail in Louisiana. In addition to the dictionary ['baiu:], one hears ['baiju:], remarkably often ['baio] or [baiõ], and sometimes ['baijə]. In Creole French the usual pronunciation is [ba'ju], or, under the influence of rhythm, ['baju].

¹ Margry, V, 385.

² EWT, V, 238, 239.

³ Cf. Gatschet, I, 113; Chamberlain, in the *Nation*, vol. 59, p. 381 (Nov. 22, 1894).

ALPHABETICAL LIST OF PLACE-NAMES

ABITA [ə'bitə, æ'-], SPRINGS

1871. *Abeta Springs*. Hardee.

1873. *Abita*; *B. Abita*. Lockett.

The absence of early forms makes it difficult to interpret the name *Abita*. Bushnell thinks that it may have been derived from *Abiçka*, which was the name of an old upper Creek town, near Upper Coosa river, in Alabama. The Choctaw, he says, insist that *Abita* is not a Choctaw word; that an old man who called himself *Abeta* came from far away and made his home near the spring, so long ago that no Indian now living ever saw him. This man, Bushnell infers, may have been a Creek.⁴

If *Abita* is indeed a corruption of *Abiçka*, then one need only add here that the Creek word signifies "pile at the base," or "heap at the root," a phrase which arose from the custom among the Creek warriors of covering the base of the war pole with a pile of scalps in contests for supremacy.⁵ Observing, however, that the derivation of *Abita* from the Creek dialect rests chiefly on Choctaw tradition, I am tempted to seek another source for the word: so great an authority as Parkman declares that "nothing is more misleading than Indian tradition, which is of the least possible value as evidence."⁶ The true source of *Abita* I take to be the Choctaw *Ibetq̄p*, which signifies "fountain," "source," "head, as of a water course." The etymology that I have suggested is supported not only by the environment at Abita Springs, but also by similar corruptions of *ibetq̄p* in the eighteenth century. On Romans's map of 1772 there are, to-wit, two Choctaw settlements, written respectively *Ebita poocola Skatane* and *Ebita poocola Chitto*. The first name is a poor spelling of Choctaw *ibetq̄p okla iskitini*, a phrase which signifies "small settlement at the fountain-head." The second name is meant for Choctaw *ibetq̄p okla chitto*, a phrase which signifies "large settlement at the fountain-head." Again, on the Purcell-Stuart map, which was

⁴ *B. A. E.*, Bull. 48, p. 6 (1909).

⁵ Gatschet, I, 125.

⁶ *A Half Century of Conflict*, I, 343. Centenary ed.

sketched not later than 1772, the same names appear, the one as *Ebitapoocolo Skalani* and the other as *Abitapoocolochitto*.⁷ The conclusion seems to be well-nigh inevitable that *Abita* is nothing but a corruption of Choctaw *ibetap*. The Choctaw word, let me add, would naturally lose its final consonant in Creole French.

Abita Springs is a village in St. Tammany parish, on the New Orleans Great Northern railroad, a few miles east of Covington. Abita has become a well-known summer and winter resort. The famous Abita spring is said to have a daily flow of almost 40,000 gallons. The town has about four hundred inhabitants, and was incorporated twenty-two years ago. The stream known as the Abita bayou or river joins the Bogue Falaya not far south of Covington.

ACADIA

The name *Acadia* originally designated territory that now comprises New Brunswick, Nova Scotia, and Prince Edward Island, besides parts of Quebec and Maine. Over this territory roamed the Micmacs, Malecites, and Abenakis—three tribes of the Algonquian race.

The origin of the name *Acadia* is obscure. Whether it is derived from the Micmac termination *acade*, "the place where something abounds," or from *acade* plus the classic name *Arcadia*, or from *Arcadia* alone, or from some other Indian or European word—no one has yet been able to ascertain. Eugène Rouillard has given a *résumé* of the various guesses as to the origin of the name.⁸

It is no part of my purpose to relate the story of the Acadian exiles. Here, however, are a few facts: During the year 1755 the British government deported over six thousand Acadians and drove many others to the wilderness. Of those who were deported a considerable number found their way to New York, Philadelphia, Maryland, Massachusetts, and other places. In 1765 more than six hundred arrived at New Orleans; later others came and settled along Bayou Têche, Bayou Lafourche, and the Mississippi. The settlements on the Mississippi, which were called the First and Second Acadian

⁷ See Swanton, in *B. A. E.*, Bull. 73, Plate 7 (1922).

⁸ *Noms Géographiques de la Province de Québec*, etc., pp. 17-18 (1906). I have not seen the second edition of this study.

Coasts, were situated just above the "German Coast," and extended on both sides of the river northward into Pointe Coupée. The German Coast began about twenty-five miles up the river from New Orleans, and continued on both banks for about forty miles; it comprised, in other words, the area which since 1802 has been known by the name of the parishes of St. Charles and St. John the Baptist. As for the First Acadian Coast, it is now included in St. James parish, which was created in 1807. Already in 1804 this Coast had been officially designated as the County of Acadia; but after 1807 the home of the exiles from Canada did not receive recognition until 1886, when Acadia parish was created out of the southwestern part of St. Landry. Consult Fortier's *Louisiana*, I, 19-21; Wilson, pp. 143-146; Arthur G. Dougherty's *The Canadian Exiles* (1921).

A station by the name of *Acadia* is situated on Morgan's Louisiana & Texas Railroad, in Lafourche parish, not far south of Thibodaux. Acadia is recorded on Cram's map of 1908.

ADOIS [ædi'ois]

1816. *B. Adayes*. Darby.

1846. *B. Adois*. La T.

1873. *B. Adais*. Lockett.

1895. *B. Adias*. Hardee.

The Adai, a small tribe of the Caddo confederacy, formed one of the eight Caddo villages observed by Iberville on his journey up the Red River in 1699. Iberville called the tribe the *Natao*.⁹ Long before his time, however, they had been mentioned by Cabeça de Vaca (1529) as the *Atayos*. In 1802 des Lozières estimated their number at one hundred men; eighteen years later they had dwindled to about thirty, who were living on Bayou Pierre, near Red River. These have lost their identity in that of other Caddoan tribes.

In 1715 settlements were established in the country of the Adai, by the Franciscans, and in 1716 there was founded in the same vicinity the mission of San Miguel de Linares. Furthermore, Broutin's map of 1722 has the words "Adayes Presidio Espagnol de la Province de Tecas,"¹⁰ and marks the site of the post as distant "sept lieues

⁹ See Margry, IV, 178.

¹⁰ See Thomassy, *Carte* following p. 226.

de chemin" to the southwest of Natchitoches. The Post of Adayes was evacuated in 1773 by its Spanish garrison, whose commandant at that time was Lieutenant Don Josef Gonzales. The old settlement of Adaize and the town into which it developed have long been extinct. They were near the site of the present town of Robeline, in the parish of Natchitoches.

The name *Adai* is derived from Caddo *hadai*, "brushwood," a term which doubtless referred to a conspicuous feature of the Adai territory. The Bayou Adois, which alone perpetuates the name of the tribe, flows about half a mile west of Robeline, and empties into Terre Blanc [Blanche] bayou. The local pronunciation of *Adois* as [ædi'ois] results from an effort to imitate the sound of Spanish *adiós* [að'jos], with which the Indian name must easily have been confused by the early settlers.

ALABAMA

Alabama is the name of a bayou the main branch of which enters the Atchafalaya river, in the parish of St. Martin. The name is derived from Choctaw *alba*, "vegetation," and *amo*, "gather"—in other words, "those who clear land for agricultural purposes."¹¹ The name does not mean, "Here we rest." Hodge, who gives nearly all the spellings of the name, records Bartram's *Alabama* (1791) as the earliest example of the modern form. This is also the spelling that was adopted by Ludlow in 1818, Graham-Tanner in 1834, La Tourrette in 1846, and Bayley in 1853; whereas the unique form *Albania* was recorded by Tanner in 1820 and again in 1839. La Tourrette, by the way, names the forks of the bayou—thus, "East Fork of B. Alabama" and "W. Fork of Alabama."

The Alabama bayou was named after the Alabama Indians, a prominent Muskoghean tribe, whose home was originally on the Alabama river, not far below the junction of the Coosa and Tallapoosa rivers. When the French abandoned Fort Toulouse in 1763, they took with them into Louisiana a part of the Alabama tribe. Ross's map of 1765 shows the Alibamons as a settlement of only twenty men, on the east bank of the Mississippi, about sixty miles above New Orleans. It was here that Hutchins found them in 1784, as did also Bartram in 1777. In 1806 Sibley makes mention of a party of about

¹¹ See Halbert, in *Trans. Alabama His. Soc.*, III, 65-66 (1898-99).

thirty Allibamis, who came to Red river and lived about sixteen miles above the "Bayau Rapide, until 1805, when most of them went up the river and settled near the Caddoques." For further information about the Alabama tribe, consult Hodge, I, 43 ff.; Gatschet, I, 85 ff.; Swanton, *Bull.* 73, *B. A. E.* (1922).

ALOHA

Aloha is the well-known Hawaiian word of many meanings—"love," "good morning," "good-bye," etc. About twenty-five years ago officials of the Louisiana Railway & Navigation Company are said to have selected the name for a village situated on their line, about seven miles northwest of Colfax, in Grant parish. The population is approximately 75.

ATCHAFALAYA [tʃæfə'laia]

- (a) 1718. *Chafalia*. De Lisle.
- 1803. *Tchafalaya*. Duvallon, *Vue de la Colonie Espagnole*,
Carte facing p. 1.
- 1812. *Chaffalia*. *ASP*, I, 863.
- (b) 1802. *R. Atchafa-Laya*. Robin.
- 1816. *Atchafalaya Bay*. Darby.
- 1817. *Atchafalaya*. Darby's *Louisiana*, 2d ed., page 125.

I have given but a few of the numerous spellings of *Atchafalaya*. These may be divided into two groups: (1) those that begin with "A,"; and (2) those that begin without "A." The forms with initial "A" are the more primitive, though they do not occur so early as do some of the forms without the "A." The name signifies "long river"; it is derived from Choctaw *hqcha*, "river" and *falaia*, "long." The meaning of the name was not known even to so eminent a geologist as Thomassy, who remarks that *Atchafalaya* is generally thought to signify in the Indian dialect "grande eau"; but that William Darby declares, with much more "vraisemblance," the meaning to be "eau perdue."¹²

The pronunciation of *Atchafalaya* has long varied in accordance with the former variation in the spelling. In 1832 Timothy Flint asserted that the name was universally pronounced *Chaffalio*—a form

¹² See *Géol. Prat.*, p. 220.

which of course signifies [tʃæfə'laɪə].¹³ Daniel Dennet, on the other hand, gave the pronunciation as At-chaf-a-lyre, to which one should doubtless assign the value of [æ'tʃæfə'laɪə].¹⁴ Nowadays the local pronunciation is strongly in favor of [tʃæfə'laɪə]; but [ə'tʃæfə'laɪə] and [æ'tʃæfə'laɪə] are sometimes heard. Among those Louisianians, however, to whom the name is little more than a book-word, the usual pronunciation is either [ə'tʃæfə'laɪə] or [æ'tʃæfə'laɪə], the aphetic [tʃæfə'laɪə] being seldom employed. The dictionary pronunciation [ætʃæfə'laɪə] is almost unknown in Louisiana, so far as I have been able to ascertain.

The Atchafalaya river leaves the Red eight miles by water from the confluence of the latter with the Mississippi, and flowing in a southeastward direction through that part of Louisiana which lies west of the Mississippi, finally enters the Gulf of Mexico. From Butte la Rose almost as far south as Morgan City, the Indian name gives way respectively to *Upper Grand* and *Grand River*. The Atchafalaya Bay is merely that part of the gulf into which the Atchafalaya empties.

A small postoffice by the name of *Atchafalaya* is situated on Morgan's Louisiana & Texas railroad, about thirteen miles northeast of Breaux Bridge, in the parish of St. Martin.

AVOYELLES [ə'voɪəlz, æ-]; [occ. avwa'el]

1758. *Avoyels*. Du Pratz, II, 241.

1767. *Avoyelles*. Morgan, in *Rep. 8th Int. Geog. Cong.*, 954 (1904).

Avoyelles probably means "flint people," or "nation of the Rocks." Iberville says in 1699 that a Tensas Indian applied the name *Tassenocougoula* to a stream which is now known as Red river.¹⁵ In 1713 Pénicaut speaks of a nation called the *Tassenogoula*, a name which he interprets as the "nation of the rocks."¹⁶ Furthermore, La Harpe calls the same tribe the *Tamoucougoula* or the *Anoy*.¹⁷ If *Anoy* is a misprint for *Avoy*, and if, again, *Avoy* is short for *Avoyelles*, then

¹³ *The History and Geography of the Mississippi Valley*,² I, 245 (1832).

¹⁴ *Louisiana As It Is*, p. 104 (1876).

¹⁵ Margry, IV, 178.

¹⁶ French, I, 116 (1869).

¹⁷ Margry, VI, 249.

Avoyelles may have the same meaning as *Tassenocogoula*, which is derived from Choctaw *Tasannuk* "flint" and *okla*, "people."¹⁸ A less plausible etymology is that proposed by Gatschet, who sees in *Avoyelles* a diminutive of French *avoie*, "vipér."

In the eighteenth century an Indian tribe by the name of *Avoyelles* lived near the mouth of Red river. They were probably a branch of the *Natchez*. By the beginning of the nineteenth century they had become extinct.

Avoyelles parish, which preserves the name of the Indian tribe, was organized in 1808. In 1830 the population of the parish was 3,484; in 1924, 35,793. In the parish there is also a bayou of the same name.

BAYOU BODCAU [ˈbɒdkə:]

Probably the earliest reference to the bayou now known as *Bodcau* is contained in an order of survey granted to Manuel O'Garte and signed by Governor Miro March 3, 1785. Here the name of the bayou is spelled *Batea*.¹⁹ Unfortunately for the significance of this form, a *Requête* conceded July 18, 1799, by Commandant José Louis de la Bega, mentions the rivulet of *Bateria*, in the county of *Natchitoches*.²⁰ Furthermore, Sibley says in 1805 that the Indians called the lake *Badkah*; and Darby in 1816 makes use of the name *Bodcau*. The form *Bodeau*, which is found on the Graham-Tanner map of 1834, evidently arose through a printer's substitution of "e" for the "c" of the earlier *Bodcau*. Later still one comes upon such forms as *Badeau* and *Bodcaw*. The present spelling wavers between *Bodcau* and an occasional *Badeau* for the bayou; whereas *Bodcau* alone is used for the name of a small station on the Vicksburg, Shreveport & Pacific railway, in Bossier parish.

The spelling of proper names in the *American State Papers* is often so erratic and misleading that no conclusion as to the ultimate source of *Bodcau* may safely be drawn from the Spanish *Batea* or *Bateria*. Whether *Batea* or *Bateria* is due to a misapprehension of the Indian name, or was conferred on the bayou by the Spaniards in ignorance of the Indian name, is a question that may never be settled. It is

¹⁸ See Swanton, in *B. A. E.*, Bull. 43, p. 24 ff. (1911).

¹⁹ *ASP*, III, 526. G. (1834.)

²⁰ *ASP*, III, 210. G. (1834.)

clear, in the next place, that *Bodcau* is older than *Bodeau*, the suggestion that the former may have arisen from the latter not being supported by the evidence from reputable maps and surveys.²¹ But even if we accept *Badkah* or *Bodcau* as the primitive form, we are unhappily no nearer than ever to a knowledge of the meaning of the name. Here, as in the case of *Bistineau* and *Dorcheat*, we are baffled by the lack of a trustworthy Caddo vocabulary.

Bayou Bodcau, in Bossier parish, is merely a continuation of Bodcau river, which rises in southwestern Arkansas.

BAYOU BUSHLEY

1802. *B. Bachele*. Robin.

1813. *Bushley Cr.* ASP, II, 855. G. & S.

1816. *Bayou Bushley.* ASP, III, 212. D. G.

Bushley is taken from Choctaw *bqshli*, a "cut," an "incision," a noun which is coined from the verb *bqshli*, to "cut," to "saw." From the verb has also come a *nomen agentis bqshli*, "cutter," "sawyer," as in *iti bqshli*, a "sawyer,"—literally, a "woodcutter."

The two names that this stream bears are quite confusing. On some surveys it is called Bayou Bushley; on others, Bushley Creek; on others still, Bushley Creek, except for the last two miles above its mouth. The Indian name is highly appropriate; for Bayou Bushley is indeed a "cut-off," flowing in a southwesterly direction from the Ouachita, in Catahoula parish, and ultimately joining the stream that goes by the name of *Dry Fork*.²²

BAYOU FUNNY LOUIS

1816. *B. Funné Louis.* Darby.

1816. *Bayou Funneleur.* ASP, III, 212. D. G.

1816. *Bayou Fenneleur.* ASP, III, 212. D. G.

1834. *B. Funne Louis.* G.-T.

1834. *B. Fanne Louis.* Illman.

1878. *B. Funny Louis.* Gray.

Derived from Choctaw *fani*, "squirrel," and *lusa*, "black," this name signifies "Black Squirrel" bayou. The translation "burnt

²¹ Branner, in *MLN*, xiv, 35-36 (1899).

²² Walker, pp. 218-219.

squirrel,"²³ as given by Kilpatrick and repeated by some later writers, is wrong. Folk etymology is responsible for the two forms ending in the French suffix *-eur*. Bayou Funny Louis is in La Salle parish, and flows towards the southwest into Little river.

BAYOU GOULA [baia 'gu:lə]; cf. *bayou*, *supra*.

Bayou Goula is derived, through the medium of French, from Choctaw *bayuk* and *okla*, "Bayou or River People." Compare Du Pratz's *Les Bayouc-Ogoulas*.²⁴ Bayou Goula, a town in Iberville parish, is situated on the Mississippi river and the Texas & Pacific railroad, nearly eight miles south of Plaquemine. The population of Bayou Goula is approximately 1,000.

The Bayougoula, a Muskogean tribe, were living about 1700 at the town which bears their name; but by the middle of the eighteenth century the remnant of the Bayougoula had united with the Houma. Originally a red pole marked the boundary between the hunting grounds of the Bayougoula and those of the Houma; cf. *Istrouma*, *infra*. The little stream after which the Bayougoula were named empties into Grand river. On Ludlow's map of 1818 this stream is spelled *B. Gooler*. There seems to be no record of the exact time when white men occupied the site of the Bayougoula village; a census, however, of 1769 assigns to the entire district of Iberville a population of but 376.

BAYOU LOUIS

1802. *Bayou Louis*. Robin.

1816. *B. Louis*. Darby.

Bayou Louis signifies "Black Bayou"; the name is derived from Choctaw *bayuk*, "bayou" or "creek," and *lusa*, "black." This bayou is on what is called Sicily Island, in the parish of Catahoula. Kilpatrick's translation of the name as "Squirrel Bayou" is wrong,²⁵ the Choctaw for squirrel being *fani*.

²³ See *De Bow*, XII, 267 (1852).

²⁴ *Histoire*, II, 240.

²⁵ See *De Bow*, XII, 267 (1852).

BAYOU PLAQUEMINE BRULÉ

1816. *Plaquemine Brulé* B. Darby.
 1853. *B. Plaquemine Brule*. Bayley.
 1895. *B. Plaquemine Brulée*. Hardee.

On the origin and pronunciation of *Plaquemine*, see the word, *infra*. Some recent maps of Louisiana have dropped the word *Brulé*, "burnt," which referred to land that was cleared by the burning of cane and underbrush. By those who do not speak French, *Brûlé* is generally pronounced [bru:l].

This bayou flows in a southwesterly direction, and empties into Bayou Cane, in Acadia parish.

BISTINEAU ['bistino:]

I can make nothing out of this name. That it is of Caddo origin seems to be clearly indicated by Robin's form—*Bistiono*.²⁶ Such spellings as *Bastiano* and *Bestiano*, on the other hand, are misleading rather than helpful.²⁷ Virtually all that I can ascertain about the name is found in a remark made by James, who in his account of Long's expedition says that the lake is called "*Big Broth*" by the Indians from the vast quantities of froth seen floating on its surface at high water."²⁸ On Ludlow's map of 1818 the name appears as "*Bestino or Big Broth Lake*." On Darby's map of 1816 the modern spelling is used. Darby gives an early and graphic account of this beautiful lake, which lies in the parishes of Webster and Bossier.²⁹

BOGALUSA [bo:ga'lu:sə]

1803. *Arroyo negro ò Bog-holizà*. Pintado, in *Lib. VII, H*, p. 7.
 1803. "*Bog-holizà*, Conocido por el nombre vulgar de *Black Creek*." Pintado, in *Lib. VII, H*, p. 11.
 1818. *Bogue Luca*. Ludlow.
 1846. *Bogue Loosa*. La Tourrette.
 1925. *Bogue Lusa*. Rand.

²⁶ *Voy.*, III, 8 (1807).

²⁷ *ASP*, III, 77 (1816). G.

²⁸ *EWT*, XVII, 69.

²⁹ *Louisiana*,² p. 173 ff. (1817).

This name rests on the well-known Choctaw *bok* or *bog*, "creek," and *lusa*, "black." The stream used to be known, as old Spanish surveys state, by the name of "Black Creek." It flows through the town of Bogalusa, in Washington parish, and empties into Pearl river. Modern maps of Louisiana seem generally to record the spelling *Bogue Lusa* for the name of the creek and *Bogalusa* for that of the town; but the local pronunciation is said to be the same—namely, [bo:gə'lusə]—for both. The stream is now called Bogalusa creek.

The view that *Bogalusa* may have arisen from an Italian laborer's exclamation "Broka-loosa" is too absurd to receive consideration in any serious study of place-names.³⁰ The origin of the name is firmly established by the evidence of all the old forms.

The town of Bogalusa is situated on the main line of the New Orleans Great Northern railroad, seventy-two miles north of New Orleans. The town was of course named after the creek. Bogalusa has a commission form of government, which was created under special act No. 14 of the 1914 session of the legislature, dated June 11, and made effective July 4, 1914.

In 1906 the site of Bogalusa was a virgin forest of pine. The population is now about 18,000. Interesting data about Bogalusa are given in the New Orleans *Times-Picayune* for Tuesday, December 29, 1925, and especially in a pamphlet issued by the Great Southern Lumber Co., of Bogalusa.

BOGUE CHITTO [ˈbo:g'tʃɪtə]; sometimes [ˈbo:g'tʃɪtə]

1803. *Bogue Chitto*. Ellicott, *Journal*, map facing p. 202.

1804. *Barrio del Buck Chitto*. Trudeau, in *Lib.* VI, p. 26.

1816. *Bogue Chito*. Darby.

1818. *Bogue Chitto*. Ludlow.

Bogue Chitto signifies "Big River," being derived from Choctaw *Bok* or *Bog*, "bayou," "creek," or "river," and *chitto*, "big." The Bogue Chitto pursues a southwestern course through the parishes of Washington and St. Tammany, and empties ultimately into Pearl river.

³⁰ Cf. von Engel and Urquhart's *The Story Key to Geographic Names*, p. 96 (1924).

BOGUE FALAYA [bo:g fa'laia]

1803. *Buck-falaya Arroyo*. Trudeau, in *Lib. D*, No. 4 G, p. 22.

1816. *Bogue Falaya R.* Darby.

1846. *B. Phalia*. La Tourrette.

1895. *Bogue Falaya*. Hardee.

The name of this stream is taken from Choctaw *bok* or *bog*, "bayou" or "river," and *falaia*, "long." The Bogue Falaya, or Long River, joins the Little Bogue Falaya just above Covington, in St. Tammany parish, and the current of the united streams swells the waters of the Tchefuncta.

BONFOUCA [bõfu'ka, -'ka]

Bonfouca was the name of a Choctaw chief who in 1747 made an attack with his band on the German Coast of Louisiana.³¹ The name of the chief recurs in that of *Bayou Bonfouca*, a stream which joins the united waters of Bayous Paquet and Liberty in St. Tammany parish, a short distance north of Lake Pontchartrain. An early reference to Bayou Bonfouca is made by Pintado, in a survey dated November 5, 1807: "Entre los Arroyos vulgarmente llamados," he says, "el uno Bonfouca y el otro de la Liberté."³² Furthermore, des Lozières mentions in 1802 the *bonifoucas* among the savage tribes with whom he was familiar.³³

I can suggest no satisfactory analysis of the first element of *Bonifoucas* or *Bonfouca*. Did *Bon-* or *Boni-* arise, through an error on the part of writer or printer, from Choctaw *bok*, "river," because of association with French *bon* or with the well-known form *Boni-*, as in *Boniface*? On the headwaters of Pearl river there was, at any rate, an ancient Choctaw village by the name of *Boukfouca*, as shown, for example, by the d'Anville map of 1732. By de Crenay, in 1733, the name is spelled *Boucffouca*; by Mitchell, in 1755, inaccurately *Bouefuka*. It is a significant fact that Carlos Trudeau, in a survey dated September 22, 1803, assigns to the present Bayou Bonfouca the name *Bucfuca*.³⁴ For the first element of the name one might think of yet another source—the Choctaw *abana*, "laid across, as

³¹ Deiler, *The Settlement of the German Coast of Louisiana*, etc., p. 60 (1909).

³² *Lib.* VII, H, facing p. 71.

³³ *Voyage à la Louisiane*, p. 241 (1802).

³⁴ *Lib.* D N 4 G, p. 48.

logs in a house,"—but for the fatal objection that the participle follows its noun in Choctaw.

The second element of *Bonfouca* is taken from Choctaw *fuka*, *foka*, "a place," "a residence." If, then, *Bonfouca* is a corruption of *Bucfouca*, the original meaning must have been "river or bayou residence."

The village of Bonfouca is situated on Bayou Liberty, about four miles west of Salmens, in St. Tammany parish. Bonfouca forms almost the centre of an old French settlement, which within a radius of several miles has a population of approximately five hundred. Bonfouca station is on the New Orleans Great Northern railroad, four miles north of the village.

CABAHANNOSE

During the Spanish regime in Louisiana the present parish of St. James was generally called *Cabahannosé*. In 1766 a census was taken of both banks of the river from Dupart's to Hebert's places at Cabahannosé; in 1768 Nicolas Verret wrote a letter from Kabahannossé to Governor Ulloa; in 1777 Michel Cantrelle sent a message from Cabahannocer to Governor Galvez.³⁵ Again, Catahanose was named as one of the principal districts into which Spain had divided Louisiana; the parish of Catahanose, or first Acadian settlement, being said to have extended eight leagues on the river.³⁶ Here one may also add des Lozières's reference to Cabaanacé.³⁷

The form with medial *t* is late and erroneous; the *b*-forms alone should be considered in any attempt at a solution of this peculiar name. The first part of *Cabahanossé* is obscure. Perhaps *Cabaha* is the Choctaw *kabaha*, "beater," "hammerer," which Dr. Swanton has suggested to me may have been used in the sense of "blacksmith." If this interpretation is correct—and it seems highly plausible—then the name would signify "blacksmiths sleep there," or "a blacksmith's shop"; for the second part of the name is unmistakably the Choctaw *anusi* or *anosi*, "to sleep there," a form which occurs in such compounds as *ofanusi*, "dog kennel," *pachanusi*, "pigeon roost," *shek(i)-anusi*, "buzzard roost."

³⁵ See R. R. Hill, *Papeles Procedentes de Cuba*, 142, 128, 133 (1916).

³⁶ *An Account of Louisiana*, pp. 6, 7 (1803).

³⁷ See *Second Voyage à la Louisiane*, I, 85 (1803).

It was not until 1807 that the First Acadian Coast came to be known as St. James parish.

On maps of the first part of the nineteenth century there is shown a bayou by the name of *Cabanosé*. This bayou took its source from Bayou Lafourche, near Donaldsonville, and drained the angle between Bayou Lafourche and the Mississippi, finally losing itself in the lakes southwest of New Orleans. The name of the bayou is merely a syncopated form of *Cabahannosé*.

CADDO ['kædo:]

1687. *Cadodacchos*. Douay, in Shea; *Dis.*, 217.

Cadodaquis. Joutel, in Margry, III, 411.

1701. *Cadodaquioux*. Pénicaut, in French, *His. Col.*, I, 73 (1869).

1716. *Cadojodacho*. Linarès, in Margry, VI, 217.

1743. *Kados*. Bruyère, in Margry, VI, 483.

The Caddoan confederacy consisted of about a dozen tribes, who formerly occupied eastern Texas, southern Arkansas, and the Red River Valley of Louisiana. The principal division of the confederacy was the *Kadohadacho*, which Gatschet translates "chief tribe," from *kado*, "chief," "principal."³⁸ The form is sometimes given as *ka-edé*.

As early as 1542 Moscoso left the Caddo village of Nadako, which in the account given by the Gentleman of Elvas is spelled Nondacao. In June, 1687, Joutel came to a village which he called *Cadodaquio* and in 1701 Indian guides conducted Pénicaut's party to the *Cadodaquioux*, whose village was situated about a hundred miles above the settlement of the Natchitoches Indians. The principal Caddo village, which was on Caddo lake, bore the name of *Shachidini*, "Timber Hill." The survivors of the Caddoan family, now living in Oklahoma, are estimated with the Wichita, etc., at I, 226.

The name of the chief tribe has been given to Caddo parish and Caddo lake, as well as to hamlets in Louisiana. Caddo parish was organized in 1839, and was named by Mr. W. H. Spark. In 1925 its population was 96,171. Caddo lake, which is about twenty miles long, forms part of the boundary between Marion and Harrison counties, Texas; on the east it communicates with Sodo or Soda lake,

³⁸ Cf. Joutel, in Margry, III, 353, 379.

in Caddo parish, and thence ultimately with Red river.³⁹ The hamlet of Caddo is on the Kansas City Southern railroad, a short distance north of Oil City, in Caddo parish. Caddo Downs is a station on the Vicksburg, Shreveport & Pacific railroad, several miles southwest of Shreveport.

CAHOULA [kə'hulə]

Cahoula signifies "beloved water"; the source of the name is Choctaw *Oka*, "water" and *hullo*, "beloved." *Cahoula* is the name of a small creek that rises at St. Martinville, near the Bayou Têche, and flows into Catahoula lake, about nine miles to the northeast.

The local pronunciation, as Mr. J. A. Broussard, of St. Martinville, informs me, is not [kə'hulə], but ['ku:lɪ, 'ku:lɪ]. The original pronunciation seems to have been replaced by that of *Coulée* or *Coolie*, a word used by natives of Southwest Louisiana in the sense of a small stream which during a part of the year often becomes entirely dry.

CALCASIEU ['kælkəʃu:]

Dr. Swanton writes me that this name is derived from Atakapa *katkōsh*, "eagle," and *yōk*, "to cry." "Crying Eagle" was the war-title of an Atakapa chief. Among some Louisianians the idea prevails that the name is a corruption of French *quelques choux*, "some cabbages"!

In the *American State Papers*, vols. II, III, IV, series of Public Lands, one comes across many curious spellings of the name—*Calcasuit*, *Culqueshoe*, *Culkeshoe*, *Kelke-chute*, *Quelqueshue*, etc. Darby writes it *Calcasu* 1816 and *Calcasin* 1817; Ludlow, *Quelqueshoe* 1818; La Tourrette, *Calcasieu* 1846. A pronunciation current among old inhabitants of the parish is ['kælkəʃu:].

Calcasieu river, which has a length of about two hundred miles, flows in southwestern Louisiana through Lake Calcasieu into the Gulf of Mexico. The earliest reference that I have found to the river appears in Robin's *Voyages*, III, 14 (1807): "A dix lieues plus loin, dans l'ouest, est la rivière *Calkousiouk*. M. James Elliot, sous les ordres de don Joseph Pixnas, qui en a fait la découverte, assure qu'il n'y a pas de port plus avantageux," etc.

³⁹ For an interesting description of Caddo lake, see the *New Orleans Times-Picayune*, Sept. 5, 1926.

The parish of Calcasieu was created in 1840, but out of its vast territory other parishes were subsequently formed. It contains 606,270 acres, and had in 1924 a population of 36,532.

Calcasieu, a station on the Gulf, Colorado and Santa Fe railroad, in Allen parish, is of comparatively recent origin.

CAMPTI [ˈkæmpti]

Campti is an old town, situated on the east bank of Red river, about nine miles north of Natchitoches. In 1805 Sibley says that the French had settled at Compti, the Indians having abandoned the village in 1792 on account of sickness. What was known as the Campti settlement embraced a considerable area lying north of the present site of the town. Campti was incorporated in 1903, and has a population of about 800. It is on the line of the Louisiana Railway & Navigation Company.

The town is said to perpetuate the name of an Indian chief who was known as *Campte*. He was probably of the Natchitoches tribe. I am not at all sure that his name is of Indian origin; it may be the French *Compté*. An examination of the early volumes of the *American State Papers*, in the Public Land series, shows that Indians went by such names as Baptiste, Bernard, Celestine, Louis, Pierre, Antoine, etc. An early spelling of the village name—*Compté*—apparently dates from the year 1788.⁴⁰ Other old forms are *Compti ASP*, I, 721, Ind. Affairs (1805), *Compte ASP*, III, 74, G. (1816), *Campte ASP*, II, 856, G. & S. (1812), *Campté*, Darby (1816). The modern spelling is found on the Graham-Tanner map of 1834.

CANNISNIA LAKE (De Soto parish)

1806. *Lac Pisaquié ou Canasenihan*. Lafon, *Carte Générale*.

The modern form of this name appears about 1832. *Cannisnia* seems to be the corruption of the name of an Apache tribe that once roamed over the territory far to the northwest of the present site of Natchitoches. Compare *Les Cannessy*, De l'Isle's map of 1718; *Les Canessi*, Bellin, 1744; *Canessis*, Robin, 1802; *Cannensis*, in French, *His. Coll.*, II, ii, fn. (1875); Hodge, I, 768-769, under *Lipan*.

⁴⁰ See *ASP*, III, 83. G. & S.

In 1700 Iberville estimated the distance from the Canessy to the Naouadiches at thirty-five or forty leagues⁴¹; in the same year Bienville said that a Nouadiche Indian used the name *Connessi* with reference to an establishment of negroes, situated at some distance from the Nouadiche village. Bienville interpreted *Connessi* with the words "les Noirs."⁴²

CASTINE BAYOU ['kæstɪn]

- 1699. *Castein Bayou*. Pénicaut, in French, I, 47 (1869).
Castimbayouque. Pénicaut, in Margry, V, 387.
- 1705. *Castembayouque*. Pénicaut, in Margry, V, 459.
- 1758. *Castin Bayouc*. Du Pratz, *Histoire*, map facing p. 139.
- 1834. *Bayou Castin*. Graham-Tanner.

The first element in this name is from Choctaw *kqshti*, "flea," and the second is from Choctaw *bayuk*, "bayou." The bayou was so named because of the fleas that the Indians found on its banks. Cf. Bushnell, *The Choctaw of Bayou Lacombe*, p. 7.

On Louis Bringier's plan of Mandeville, Louisiana, drawn Jan. 14, 1834, this bayou is called "le petit Castaing." The bayou, which is at the east end of Mandeville, has been dredged at a cost of \$30,000, and is now used as a harbor for boats drawing up to eight feet.

CATAHOULA [kætə'hulə]

- 1797. *Lago Cataoullou*; *Puesto de Ouachitta*, ASP, II, G. & S.,
plano facing p. 642.
- 1802. *L. Kataouloup*; *Bayou Kataouloup*. Robin.
- 1811. *Lake of Catahoula*. ASP, II, 685. G. & S.
- 1816. *Ocatahoola*. Darby.
- 1820. *Ocatahoola*. Tanner.

With regard to the origin of *Catahoula*, H. Bry says that Little River was called by the Indians *Etac-oulow*, or "River of the Great Spirit," which was subsequently distorted into *Cataoula*, the name of the parish through which the river runs.⁴³ Another translation is given by Dr. Kilpatrick, of Trinity, Louisiana, who says that the

⁴¹ Margry, IV, 373-374.

⁴² Margry, IV, 442.

⁴³ *De Bow*, III, 228 (1847).

name is taken from Choctaw *Ok-Katta-hoola*, "beautiful white water."⁴⁴ Yet a third analysis is that of Gatschet, who traces the word to Choctaw *okhata*, "lake" plus *ougoula*, a French corruption of the Choctaw *okla*, "people."⁴⁵

Of the three translations of Catahoula none seems to me to be quite satisfactory. Bry's form *Etac-oulow* is too corrupt for me to hazard a guess as to its origin, but Kilpatrick's is certainly meant for the Choctaw compound *oka*, "water,"—*hata*, "white,"—*hullo*, "beloved." There remains Gatschet's etymology: this I am loth to reject, so great is my admiration of this eminent scholar's contributions to American ethnology. Nevertheless it is significant that those place-names which contain the Choctaw *okla* betray their origin either by retention of a "k" or by a change of "k" to "g." A few examples are *Bayou Goula*, "Bayou people," *Pascagoula*, "Bread people," *Pensacola*, "Hair people." Two apparent exceptions are Iberville's *Pascaboula(s)*,⁴⁶ and des Lozières's *Babayoulas*. But Iberville's form rests on a gross misunderstanding of the Indian source⁴⁷; and *Babayoulas*, whatever its source may be, is hardly the same as *Bayagoulas*. The *Babayoulas*, says des Lozières, "habitent les hauteurs du Mississipi"⁴⁸; the *Bayagoulas*, on the other hand, he places "à onze lieues des tchactas, sur l'autre côté du fleuve."⁴⁹ Unless, then, a variant spelling with *k* or *g* can be discovered, the name *Catahoula* cannot be said to contain as its second element the Choctaw *okla*, "people."

I venture to suggest that *Catahoula* means "beloved lake"; that the name springs very clearly from Choctaw *okhata*, "lake" and *hullo*, "beloved." The spellings with initial "O," though of later occurrence than some others, are actually the nearest of all to the Choctaw source. It is not without significance that Robin speaks of a very extensive lake named *Cataoulou*, which signifies, in the savage tongue, "lieu de grande valeur." Le Bayou prend lui-même aussi le nom de Bayou Cataoulou."⁵⁰ In view of Robin's statement and

⁴⁴ *De Bow*, XII, 257, 267 (1852).

⁴⁵ See Hodge, I, 212-213.

⁴⁶ See Margry, IV, 192, 193, 194, 195, 425.

⁴⁷ Cf. Gatschet, I, III.

⁴⁸ *Voy.*, 241, fn.

⁴⁹ *Ibid.*, 241, fn.

⁵⁰ *Voy.*, II, 309 (1807).

the absence of *k* or *g* forms, I believe that Sibley, too, errs in thinking that Catahoula lake takes its name from that of an extinct Indian tribe.⁵¹ The name of the lake, on the contrary, was conferred on the Indians who resided on its banks. Compare the origin of the tribal name *Okalousa*.

Catahoula lake, which is virtually an expansion of Little river, is about fifteen miles long, and varies in depth between fifteen feet and the shallow water of marsh land.

Catahoula parish was organized in 1808, during the territorial administration of Governor William Claiborne. It contains 440,000 acres, which are watered by the Red, Black, Ouachita, Tensas, Little, and Mississippi rivers, as well as by other smaller streams. It has vast timber resources. Its population is estimated at 11,345. Harrisonburg, the parish seat, is on the west bank of the Ouachita river, and has a population of about 400. The town perpetuates the name, of John Harrison, a South Carolinian, who bought land on its site and had the town laid off in lots in 1818.

Besides the well-known lake and parish in the central part of the state there is, about nine miles northeast of St. Martinville, a small body of water also known as Catahoula lake. The French of that neighborhood pronounce the name *kata-'ula* or *kata-'ulu*, and Colonel Felix Voorhies of St. Martinville writes it *Cata-oullou*.⁵² Finally, a bay by the name of *Catahoula* forms a part of the southern boundary of Lake Ouache or Salvador, in Lafourche parish. A bayou "Cata-oullou," which, according to Ludlow's map of 1818, emptied into this bay, now connects a canal with the bay.

CATALPA [kə'tɔ:lpə; occ. kə'tælpə]

Catalpa is the name of a station on the Yazoo & Mississippi Valley railroad, two miles northeast of Bains, in the parish of West Feliciana. Catalpa is recorded on Cram's map of 1907.

Gerard derives *catalpa* from Creek *Kutuhlpa*, "winged head," a term used with reference to the blossoms of the catalpa tree. The Catalpa, or bean-tree, is common in Louisiana. More probably, the name is a corruption of *Catawba*, which has been traced to Choctaw *katapa*, "divided," "separated." *Catawba* was the name of a small

⁵¹ ASP, I, 732, *Indian Affairs* (1806).

⁵² See Perrin, *Southwest Louisiana*, pp. 13, 14 (1891).

group of Indians who resided apart from the main body in South Carolina. See Hodge, I, 213.

CATAOUACHE ['kætə'wɔʃɪ, 'kætə'wɔʃɪ]

Until nearly the middle of the nineteenth century Lake Cataouache, in St. Charles parish, was called Duck Lake. In 1846 La Tourrette records the Indian name. Just south of Lake Cataouache, and indeed connected with it by two channels, lies Lake Ouache; see *Ouache, infra*. A prominent part of the shore line of Lake Ouache, one should next observe, is formed by Catahoula bay, which as early as 1820 appears on Tanner's map in the form *Cataollou*. It is therefore not unreasonable to assume that the comparatively modern name *Cataouache* results from a blend of *Catahoula* and *Ouache*. *Cata-* is from Choctaw *okhqta*, "lake"; *Ouache* perpetuates a tribal name, but the meaning of the word has apparently been lost. Little or no significance can be attached, in my opinion, to the resemblance between *Ouache* and Choctaw *washa*, "a locust."

CHACAHOULA [tʃækə'hulə]

- (a) 1816. *Chuckahoola* B. Darby.
- 1873. *Chuckahoula*; *Chuckahoula* B. Lockett.
- (b) 1830 & 1831. *Chichahowla* or *Cow Bayou*. T 16 S. R. 15 E.
SE Dist. West of the river.
- 1831. *Bayou Chickahoola*. Survey Traverse T 16 R. 15 E.
- 1831. *Chickaloula* or *Cow Bayou*. TXVI R XV, E.
- 1846. *Chickahoula* or *Cow Bayou*. La Tourrette.
- (c) 1878. *Chacahoula Station*. Gray.
- 1880. *Chacahoula*. Nicholson.

The forms of *Chacahoula* are arranged in three groups according to the vowel of the first syllable. The name is derived from Choctaw *chuka*, "home" and *hullo*, "beloved"—"beloved home." The second element of the name is also found in *Cahoula* and *Catahoula*.

Chacahoula is a village in the northern part of Terrebonne parish, about six miles southwest of Schriever. Pop., 1920: 334. The name is also applied to an extensive swamp in that vicinity.

CHAPPEPEELA [tʃæpə'pi:lə]

1846. *Chappapeela*. La Tourrette.
 1853. *Chappapela*. Bayley.
 1895. *Chappeau Pela River*. Hardee.
 1925. *Chappepela Cr.* Rand.
 1926. *Chappepeela Cr.* Map, La. Pub. Ser. Com.

Chappepeela signifies "Hurricane river," the name being clearly descended from Choctaw *hacha*, "river" and *apeli*, "hurricane." *Hurricane*, one should observe, is a popular place-name in Louisiana and some other states. With the loss of the initial syllable of the Indian form, compare the evolution of such names as *Chinchuba* and *Tchefuncta*; with the word-order of the compound, compare that of Choctaw *peni luak*, "steamboat"—literally, *peni*, "boat" plus *luak*, "fire."

Chappepeela creek joins the Tangipahoa river about two miles north of Breckwoldt, in Tangipahoa parish. In this parish there used to be a village of the same name, as shown by the forms *Chapeau Pela* (Gray, 1878), *Chappeau Pela* (Nicholson, 1880), and *Chappeau Pela* (Hardee, 1895). There was likewise a *Bayou Chapeaupilier*, which the Graham-Tanner map of 1834 marks as a tributary of the Tickfaw river, in the parish of St. Helena.

Some of the later forms of *Chappepeela* are evidently due to confusion of the first element with French *chabeau*.

CHAUTAUQUA

Chautauqua is a station on the Chicago, Rock Island & Pacific railroad, two miles northwest of Ruston, in Lincoln parish.

Chautauqua is of course borrowed from the widely known name of the lake and village in the western part of New York. The origin of the name is obscure. Cornplanter, the Seneca chief who died in 1836, derives it from Mohawk *Jadâqua* or *Jadâqueh*, the "place where one was lost." A young squaw, it seems, once dug up and ate a root that created thirst; on drinking from Chautauqua lake, she disappeared. Hence arose the tradition that a root grows there which produces an easy death. Spafford, however, thinks that the word is a corruption of early Mohawk *Ots-ha-ta-ka*, "foggy place"; whereas Gatschet associates the word with Seneca *T' kantchata'kwan*, "one

who has taken out fish there," explaining his analysis by reference to the tradition that the Indians stocked Lake Erie with fish from Lake Chautauqua. Consult Beauchamp, pp. 38-40.

The Chautauqua system of education was founded at Chautauqua village, under the auspices of Bishop Vincent of the Methodist church—the Chautauqua Assembly in 1874 and the Chautauqua Literary and Scientific Circle in 1878.

CHENANGO [ʃɪ'næŋɡo:]

Chenango is a station on the Texas & Pacific railroad, in the extreme southern part of West Baton Rouge parish. The name is an importation from the Seneca dialect, in which *Ochenango* or *Otsinango* signifies "large bull thistles." The station is recorded on Cram's map of 1905.

Chenango is a well-known place-name in New York state. In the Ohio valley three distinct villages once bore this name. Some old spellings of the name are *Chenang*, *Cheningo*, *Cheningue*, *Ochenang*, *Zeninge*, etc.

CHICKAMAW BEND [ˈtʃɪkəmo:]

Chickamaw Bend was the name of a curve on Pearl river, between Duckport and Milliken's Bend, on the eastern limit of Madison parish. The name is no longer used; but it is recorded on Lockett's maps of 1873 and 1882.

Chickamaw is undoubtedly corrupted from the Choctaw adjective *achukma*, "good." A similar corruption appears on Ludlow's map of 1818 and Graham-Tanner's of 1834. These show an Indian settlement by the name of *Yakunnee Chickama* in what is now Kemper county, Mississippi,—a name that is clearly composed of Choctaw *yakni*, "land," and *achukma*, "good." The late appearance of the name in Louisiana points to borrowing from the Mississippi form.

CHICKASAW

The meaning of this name has been lost. Perhaps *Chickasaw* signifies "rebellion," the term referring to the separation of the Chickasaws from the Creeks and the Choctaws.⁵³ The name has been

⁵³ Halbert, in *Miss. Reg.*, 446 (1917); cf. *Choctaw*, *infra*.

given to a creek in La Salle parish and to a station—Chickasaw Spur—on the Missouri Pacific railway, in West Carroll parish. A street in New Orleans also bears the name.

The important Muskogean tribe of the Chickasaws once inhabited the northern part of Mississippi, their villages lying in the eighteenth century chiefly in Pontotoc and Union counties. Settlements of the tribe were also established on the Mississippi river, in West Tennessee, and in Kentucky. The present number of the Chickasaw nation in Oklahoma is 10,906. Consult Hodge, I, 260 ff.; Gatschet, I, 90 ff.

CHICKIMA

Chickima is a corruption of the Choctaw *achukma*, "good." Cf. *Chickamaw*, *supra*. Chickima is a plantation on the Texas & Pacific railroad, near Lecompte, in Rapides parish. Mr. P. C. Gariennie, of Lecompte, who spells the name "Chickama" and pronounces it [tʃɪkəmə], says that the name was chosen by a cousin of his about eighty years ago.

CHINCHUBA [tʃɪn'tʃu:bə]

Chinchuba is a corruption of Choctaw *hachunchuba*, "alligator." Chinchuba creek enters Lake Pontchartrain about two miles and a half west of Mandeville. The name of this stream was recorded by La Tourrette in 1846, and was given as "B. Chinchuba" by Hardee in 1871.

The village of Chinchuba is on the New Orleans Great Northern railroad, about three miles north of Mandeville, and about a quarter of a mile north of Chinchuba creek. In 1900 Chinchuba had a population of 75.

CHIPOLA [tʃɪ'pɔlə]

The name *Chipola* at once suggests Choctaw *Chepulli*, "feast," "great dance."

Chipola is a small postoffice in the western part of St. Helena parish, about 11 miles northwest of Greensburg. In 1880 Dr. E. O. Collins named it after Chipola in Florida. The present site of the postoffice is about a mile from that originally selected by Mr. Collins.

CHOCTAW

The origin of the name *Choctaw* is unknown, the view that it is perhaps a corruption of Spanish *chato*, "flat," having no support in the early accounts of the Choctaw tribe. Nevertheless it is true that the Choctaws formerly flattened the heads of their infants. Halbert thinks that the name may signify "separation," the term being used with reference to the ancient breach between the Choctaws and the Chickasaws.⁵⁴

The powerful Muskogean tribe that once inhabited the middle and southern parts of Mississippi has not bequeathed its name to any important places in Louisiana. The name, however, is popular enough, being found in the *Big Choctaw* and the *Little Choctaw* bayou of Tensas parish, in the *Choctaw* bayou that enters Bayou Grosse Tête in Iberville parish, and finally in *Choctaw* and *Choctaw Pit*, two stations on the Texas & Pacific railway, in the parish of West Baton Rouge. In the last name the word *Pit* refers to a sand pit of about 25 acres, which was dug near the station during the construction of the Texas & Pacific road-bed.

The total number of the Choctaw nation was estimated in 1925 at 26,828.—Consult Gatschet, I, 100 ff.; Mooney, in *B. A. E. Rep.* 19, Pt. I, p. 500 (1898); Hodge, I, 288–289; Fortier, I, 559–562; *Rep. of the Com. of Ind. Affairs for 1925*. For the language see especially Byington's *Choctaw Grammar* and *Choctaw Dictionary*.

CHOUPIQUE

The Choctaw Dictionary defines *shupik* as the name of a fish called by some the mudfish. Whether the first syllable of this name is related to the Choctaw substantive *shua*, "stench," "filthiness," I am unable to say. The choupique frequents the bottoms of muddy, sluggish streams, and is considered inedible by most natives of Louisiana.⁵⁵ It is also known as the *bow-fin* or the *grindle*—dialectal *grinnet*.

The name *choupique* has been current in Louisiana for a long time. In 1699 Pénicaut describes a certain stream as follows:

"A six lieues plus loin, il y tombe une petite rivière, que l'on nomme en sauvage Choupicatcha, les François la nomment aujourd'hui la

⁵⁴ *Mississippi Official & Stat. Reg.*, Cent. Vol., p. 446 (1917).

⁵⁵ Cf. Du Pratz's description of this fish, in *Histoire*, II, 158.

rivière d'Orléans, parce que depuis, comme nous le ferons voir en sa place, on a basti près de cette rivière, à une lieue de ce lac, la ville de la Nouvelle-Orléans."⁵⁶

Subsequently Orleans river was called *Bayou St. John*, in honor of Iberville's first name. It is not without interest to note that in 1719 Pénicaut uses the name *Bayou Choupic* instead of *Choupicatcha*.⁵⁷ Thirty-nine years later, on the other hand, Du Pratz distinguishes "Bayouc Tchoupic" from "un grand Bayouc, que l'on nomme le Bayouc S. Jean," placing the former at a distance of three leagues from the Pointe aux Herbes and the latter to the south of Lake Borgne.⁵⁸ However perplexing Du Pratz may be in one or two of his statements about the geography of this neighborhood, he is at any rate correct in his explanation of the origin of the name *Bayouc Tchoupic*: "On nomme ainsi ce Bayouc, parce que l'on y pêche le poisson *Tchoupic*."⁵⁹

As to Pénicaut's *Choupicatcha* a word of explanation may now be in place. This name is merely the Choctaw *shupik*, followed by *hacha*, "river." A similar formation is seen in *Taleatcha*, "Rock river,"—from Choctaw *tali* and *hacha*. *Taleatcha* was the ancient Indian name of Pearl river. Pénicaut renders it incorrectly as the "River of Pearls," in French's version⁶⁰; whereas in Margry's text he gives the misleading form *Tulcascha*, and nevertheless translates it correctly with the words "Rivière aux pierres."⁶¹

The following are some nineteenth-century spellings of the name *Choupique*:

- 1812. *Bayou Champique*. (County of Attackapas.) *ASP*, I, 856. G. & S.
- 1825. *Bayou Show Pique*. *ASP*, IV, 72. G.
- 1825. *Bayou Chou Pique*. *ASP*, IV, 78. G.
- 1846. *B. Shupac*. La Tourrette.
- 1851. *Shore Pique*. De Bow, XI, 56.
- 1873. *B. Choupique*. Lockett.

⁵⁶ Margry, V, 385.

⁵⁷ French, I, 146 (1869).

⁵⁸ *Histoire*, I, 45-46.

⁵⁹ *Ibid.*, I, 46, fn.

⁶⁰ *His. Coll.*, I, 47 (1869).

⁶¹ Margry, V, 387.

Choupique has various pronunciations. [ʃu'pik] seems to be preferred by those whose mother-tongue is French; ['ʃu:pik] is often used by other Louisianians, while ['ʃu:peg] is not confined to the speech of the illiterate. The spelling *Shore Pique* points to yet another variation—perhaps ['ʃoɹə pi:k].

Choupique is a prosperous settlement of about thirty families, ten miles southwest of Sulphur, in Calcasieu parish. The settlement is nearly sixty years old. Not far away is Bayou Choupique, which empties into the Calcasieu river.

There is also a station by the name of Choupique on the Southern Pacific railroad, in the parish of St. Mary.

CHULA ['tʃulə]

Chula is Choctaw for "fox." It is the name of a station on the Texas & Pacific railroad, two miles from Tallien, in Assumption parish. The name is said to have been chosen, about 25 years ago, by officials of the railway company. A former Yazoo tribe was called *Chula*.

COLAPISSA [ko:lə'pi:sə]

Colapissa, the 25th street north of St. Charles Avenue, in New Orleans, runs parallel with that avenue from Lowerline to Protection street. Gatschet derives the name from Choctaw *Okla*, "people" and *pisa*, "see"—"those who look out for people," that is to say, "sentinels" or "spies." Some French writers, however, take it from Choctaw *haklo*, "hear" and *pisa*, "see"—"those who hear and see."⁶² In either case the name emphasizes the Indian custom of keeping an eye on persons who appeared near their settlements. The Acolapissa Indians resided first near the headwaters of Pearl river, then on the north side of Lake Pontchartrain, and later still—by 1722—on the east bank of the Mississippi, about thirteen leagues above New Orleans. Their identity has been lost in that of the Houma tribe. Some variant spellings of the name are *Colapissas*, Margry, V, 471; *Goulapissas*, des Lozières, 242 (1802); *Aquelou Pissas*, Nuttall (1818), in Thwaites' *Early Western Travels*, vol. 13, p. 357.

⁶² For example, Du Pratz, II, 219; Bossu-Forster, *Travels . . .*, I, 34 (1771).

COOCHIE. ['kʊtʃɪ]

Coochie is a station on the Texas & Pacific railroad, about five miles south of Black Hawk, in Concordia parish. Hardee's maps of 1871 and 1895 prove that the name is shortened from *Withlacoochee* or *Withla Coochee*. The name has therefore not sprung from Choctaw *kūsha*, "reed-brake," but has been corrupted from Creek *ni*, "water," *lako*, "great," and *uchi*, "little,"—"Little Great Water."

Withlacoochee is the name of a river and town in Florida; and in this state there was an old Seminole settlement by the same name. The Louisiana name was of course borrowed from that in Florida.

COOCHIE BRAKE

Coochie Brake is the name of a cypress swamp of more than 700 acres, lying between Verda and Atlanta, in Winn parish. Dunn says that the Spaniards built a fort at Coochie Brake before 1800.⁶³ *Coochie* is derived, I suppose, from Choctaw *kūsha(k)*, "reed," "reed-brake."

Near Grand Écore, not far west of Coochie Brake, there was a bayou by the name of *Coochenaha*, a bayou which was declared to be one of the boundaries of a tract of land claimed by the well-known John Sibley.⁶⁴ *Coochenaha* refers to a bayou from which the cane had been cut. The name is derived from Choctaw *kūsha(k)*, *supra*, and *naha*, "trimmed," "cut off."

COOSA ['kʊsə]

The hamlet of Coosa no longer appears on modern maps of Louisiana. Coosa was situated on Lake St. John, about three miles west of the Mississippi, in the extreme northeastern part of Concordia parish. It is recorded on Cram's map of 1907. On Lake St. John there is a plantation by the name of *Coosa*, as well as a bathing resort with the alluring title of "Cool Coosa Beach."

Coosa is corrupted from Choctaw *Kūsha*, "reed," "reed-brake." The name was aptly chosen: Dr. Kilpatrick said that the brakes were so thick in the vicinity of Lake St. John that one could hardly stick a bowie knife in them up to the hilt.⁶⁵ But *Coosa* was probably

⁶³ *History of Natchitoches*, 16 (1920).

⁶⁴ *ASP*, III, 141. G. (1834.)

⁶⁵ *De Bow*, XI, 44 (1851).

borrowed from a similar place-name in Alabama or Mississippi. The Coosa or Kusha Indians formed a group of the eastern Choctaw settlements in Lauderdale county, Mississippi.⁶⁶

COUSHATTA [ku-, kv'sætə]

1853. *Cashatta Chute* P. O. Bayley.

1873. *Couchatta*. Lockett.

1878. *Coushatta Chute*. Gray.

1889. *Coushatta*. Century Atlas.

Coushatta signifies "white reed-brake"; it is derived from Choctaw *kūsha* or *kūshak*, "reed," "reed-brake," and *hata*, "white." As the first vowel is nasalized in Choctaw *kūshak*, such a spelling as *Conchatta* is not uncommon, especially among early writers, as for example in Darby's *Bayou Conchatta*.⁶⁷ Lockett's map of 1882 records a *Conchatta Bluff* in Bossier parish.

The name *Coushatta* was originally applied to a band of Indians whose settlement was near a white reed-brake. Technically, the *Coushatta* are known as *Koasati*. During the second half of the eighteenth century they inhabited the northern bank of the Alabama river, a few miles below the confluence of the Coosa and Talapoosa rivers. Coosada, in Elmore county, Alabama, is built on the same site. The *Coushatta* are a branch of the Muskhogean family.

Coming to Louisiana about 1795, they settled on Bayou Chicot and Red river; subsequently they spent some time on the Sabine river. In 1822 about 350 *Coushatta* were living on Red river. At present a village of approximately 60 *Coushatta* is situated about seven miles from Kinder, in Allen parish.

The name of the Indian tribe was given to *Coushatta*, the parish seat of Red river parish. *Coushatta* is on the east bank of Red river, on the line of the Louisiana Railway & Navigation Company. The town was incorporated on April 22, 1872. In 1920 it had a population of 962.

DORCHEAT [dɔɪtʃɪt]

This is a perplexing name. Long says that the Bayou Datche conducted his party to a beautiful lake called *Big Broth* [Bistineau].⁶⁸

⁶⁶ Cf. Gatschet, I, pp. 108, 137.

⁶⁷ *Emigrant's Guide*, p. 44 (1818). On Darby's map the tribal name is *Quachatta*.

⁶⁸ *EWT*, xvii, 69.

In 1805 Sibley mentions the Bayou Daichet.⁶⁹ Some other forms are:

- 1816. *Dacheet R.* Darby.
- 1818. *Bayou Datache.* Ludlow.
- 1846. *B. Dauchite.* La Tourrette.
- 1878. *B. Dorchite.* Gray.
- 1880. *Bayou Dorcheat.* Nicholson.

Such forms as *Dauchite* and *Dorcheat* result from an attempt to accommodate the spelling to the pronunciation of an original [a:] as [ɔ:] in the first syllable. Though the origin of the name is not altogether clear,⁷⁰ I am strongly inclined to connect *Datche* with the second element of the name *Cadodaccho*; cf. *Caddo*, *supra*. Gatschet, if I understand him aright, takes this to be a general term for "clan," "people." *Dalcho*, together with *Nadatcho*, is a tribal name of apparently similar origin.⁷¹ The latter is identical with *Nadako*, the name of a Caddo tribe, which is in turn the same as the *Nondacao* of De Soto's expedition.⁷² It is interesting to observe that Mooney translates Caddo *nadaka* by the phrase "with the people."⁷³ I conclude therefore that *Dorcheat* may signify "people" and thus perpetuate the name of some Caddo tribe.

Bayou Dorcheat rises in Arkansas and, flowing southward through Webster parish, enters the northern end of Lake Bistineau. The hamlet of Dorcheat, spelled *Dachet* by Bayley in 1853, is in the northern part of the same parish.

FORDOCHE [fɔ:'dɔ:ʃ:] occ. [fɔ:'dɔ:ʃ]; rarely [fær'dɔ:ʃ].

- 1816. *B. Ferdoche.* Darby.
- 1846. *B. Fordoche.* La Tourrette.

In 1807 Robin refers to this bayou as follows: "Les seuls bayoux Courtableau et Fordoches procurent aux habitans de ce district l'exportation par Plaquemine, de leurs d nrees   la Capitale."⁷⁴ Other streams in Louisiana have borne a similar name at various

⁶⁹ *ASP*, Ind. Affairs, I, 728.

⁷⁰ Cf. Branner, *MLN*, XIV, 37 (1899).

⁷¹ Joutel, in Margry, III, 409.

⁷² Cf. Hodge, under *Anadarko*, I, 51-52.

⁷³ *B. A. E.*, Rep. 14, Pt. 2, 1893, p. 1103.

⁷⁴ *Voy.*, III, 15.

times, but the changes in the spelling of the name are not marked enough to aid one in tracing its history. If it is Choctaw, it is very much disguised; for Choctaw has neither an "r" nor a "d." The Creoles of Pointe Coupée use *fordoches* in the sense of "trash," "rubbish," a usage which makes me suspect that the name may be a corruption of the French nautical term *fardage*, "dunnage." The bayou could easily have received its name by reason of the débris that obstructed its current. Fortier, however, remarks that the Creoles from the parish of St. Martin take the phrase "dans les Fordoches" to be synonymous with "dans la misère," "dans l'embarras." Unfortunately, the definition that he gives of *les Fordoches*—"remote settlement"—does not lessen the obscurity of the origin of the term.⁷⁵ On the other hand, Dunn, who thinks that the name is Indian, says that it signifies "lair for wild animals."⁷⁶ The fact, too, that a bayou in De Soto parish was once called *Fordache* seems to indicate a Caddo source for the name.⁷⁷ With respect to Bayou Courtableau, which is also mentioned by Robin, I should perhaps observe that it is named after a well-known French family; cf., for instance, the reference to Jacques Courtableau, in the *American State Papers*, II, 818. G. & S.

Bayou Fordoche flows into Bayou Grosse Tête, in Pointe Coupée parish. There is also a village by the name of *Fordoche*, about twenty-five miles northwest of Baton Rouge. In 1920 Fordoche had a population of 226.

GENESEE

Genesee is derived from Iroquois *gen-nis-he-yo* or *gen-nus-hee-o*, "beautiful valley," a term which was used with reference to the vicinity of Seneca towns near Fall Brook, New York, but which was also considered appropriate for the entire valley between Mount Morris and the rapids of South Rochester.⁷⁸

The village of Genesee is situated on the Illinois Central railroad, about ten miles south of Amite, in Tangipahoa parish. It probably took its name from that of a county in New York. Twenty-five years

⁷⁵ *Louisiana Studies*, pp. 183, 184 (1894).

⁷⁶ *History of Natchitoches*, p. 10 (1920).

⁷⁷ Survey T. 14 N. R. 12 W. NW Dist. La. 1832.

⁷⁸ Beauchamp, pp. 106-107.

ago Captain Arthur Loranger, a Canadian by birth, left New York for Louisiana to become the president of the Genesee Lumber Company.

HOUMA ['hu:mə]; ['ho:mə]

The word *Houma* is taken from the Choctaw adjective *humma* or *homma*, "red." This term may have been used with reference either to the paint that the Houma warriors daubed on their bodies,⁷⁹ or to the color of their moccasins and leggings. A third possibility is that the name *Houma* represents an aphetic form of Choctaw *Shakchi humma*, "red crawfish": the red crawfish is known to have been the war emblem of the Houma tribe.⁸⁰ The name is variously spelled—*Houma*, *Ouma*, *Homas*, *Omats*, *Oumats*, *Ommas*. See Hodge, I, 577.

The Houmas, a branch of the Muskoghean family, were living, at the close of the seventeenth century, in the northern part of what is now West Feliciana parish. At that time they were visited by Tonti, and a few years later they were encountered by Iberville. In 1699 their settlement contained 140 cabins and about 350 warriors. After a disastrous conflict with the Tunica in 1706 or 1709, the surviving Houmas settled on Bayou St. John, but moved within a few years to what is now called Ascension parish. d'Anville's map of 1732 shows a settlement of "Petits Houmas," several miles north of the mouth of Bayou Lafourche, and two other villages farther south, between the present sites of Donaldsonville and Convent. In his *Journal* of 1818-20 Nuttall writes of the Houmas as follows:

"Early this morning we passed the great plantation of General [Wade] Hampton, situated about 70 miles from New Orleans, at Ouma point, the name of a nation or tribe of Indians now nearly extinct, and who, with the remains of the Chetimashas, once living nearly opposite to bayou La Fourche, are at this time existing in a partly civilized state on the bayou Plaquemine."⁸¹

In 1836 Gallatin found a few Houmas in the vicinity of Manchac, on the east bank of the Mississippi.

The Houmas, mixed with the remains of other tribes as well as with white and negro blood, now occupy the coasts of Terrebonne

⁷⁹ Cf. Margry, IV, 176.

⁸⁰ See Swanton, in *Bull.* 43, p. 29 (1911).

⁸¹ *EWT*, XIII, 312.

and Lafourche parishes. In 1907 they numbered, according to Swanton, from 876 to 890 souls. The time when they moved to their present settlements is not definitely known.

The name of the Indian tribe lives in that of Houma, a town which was founded by R. H. and James B. Grinage, and which in 1834 became the seat of justice of Terrebonne parish. Houma is situated on Bayou Terrebonne, just 52 miles from the Walnut street ferry of New Orleans. The town is in the center of the sugar cane section, and it is likewise famous for its crabs, shrimp, and oysters. It forms the terminus of a branch of the Southern Pacific railroad. The population of Houma is now over 7,000.⁸²

The fact that the local pronunciation is often [ho:ma], by the side of [hu:ma], reminds one of the similar variation in the Indian source.

HURRICANE

Hurricane is an adoption of Spanish *huracán*, which in turn is derived from the Carib *huracan*. The Choctaw word for *hurricane* is *apeli*; cf. *Chappepeela*, *supra*.

The hamlet of Hurricane is in Claiborne parish. There is a Hurricane creek in Caldwell parish, as well as a bayou of the same name in West Carroll.

ISTROUMA [is'tru:ma]

Istrouma is a suburb on the northern boundary of the city of Baton Rouge. As applied to the suburb the name is quite modern; but as the ultimate source of the name *Baton Rouge*, *Istrouma* dates from the year 1700.⁸³ *Istrouma* is thought to be a corruption of Choctaw *iti humma*, which signifies "Red Pole"; and Baton Rouge is said to owe its name to the fact that on or near its present site the savages erected a painted pole, either in token of mourning or sacrifice, or—what is more probable—as a boundary mark between the territory of the Houmas and the Bayougoulas. Since *Baton Rouge*, however, is merely a translation and not a corruption of the Indian source, the

⁸² Cf. the New Orleans *Times-Picayune* for Sunday, April 11, 1926, Section 4, page 1 ff.

⁸³ See Pénicaut, in Margry, V, 395.

word should be discussed along with other place-names of Romance origin in Louisiana.⁸⁴

JATT or IATT ['aiət]

- (a) 1811. *Bayou Jeat*, ASP II, plat facing p. 648.
- 1818. *Lake Jet*. Ludlow.
- 1853. *L. Jatt*. Bayley.
- (b) 1816. *Lake De Yate*. ASP, III, 81.
- (c) 1816. *Hietan L.* Darby.
- 1820. *Hietan Cr.* Tanner.
- (d) 1846. *Lake Iatt*. La T.

Darby's name for the lake—*Hietan*—furnishes the clue to the source of the name, while La Tourrette's spelling—*Iatt*—points to the present pronunciation. The Indians of the plains were accustomed to designate the Ute Indians by the term *Yuta*, whence have come *Eutaw*, *Utah*, and *Ute*. *Yuta* became in the Kiowa dialect *Iata(go)*, which in turn was nasalized by the Sioux. From the nasalized form the early French explorers and traders got such forms as *Iatan*, *Ietan*, *L'Iatan*, *Ayutan*, and *Hietans*. Some of these forms were easily misread as *Jatan*, *Jetan*, and even as *Tetan*. Finally, *Jatan* was shortened to *Jatt*, and *Iatan* to *Iatt*. Spellings with initial *Y* evidently rest on an obsolete pronunciation. Unfortunately, the meaning of the name has been lost. See Mooney, in *B. A. E. Rep.* 17, 167 (1896).

Hietans, it is now important to observe, was another name for the southern Comanche. In 1850 this tribe numbered about 10,000 souls. They were constantly on the move; and their range extended from the Red river to the Colorado. They were fine horsemen, and lived by hunting the buffalo, which they killed with the spear. Their tents were made of buffalo skins, shaped like cones, and large enough to accommodate fifty or sixty persons. The *Hietans* have been reduced to 1,718, who reside on the Kiowa reservation, in Oklahoma. See Long, in *Early Western Travels*, XVI, 122, and Gregg, *ibid.*, XX, 120 ff.

Lake Iatt is in the northwestern part of Grant parish.

Big Iatt creek rises in Winn parish and flows into this lake. Northeast of the lake there is also a village that bears the name *Iatt*.

⁸⁴ On the origin of *Baton Rouge*, see Scroggs, in *Proc. His. Soc. of East & West Baton Rouge*, Vol. I, 20 ff. (1906-07); and Butler, *ibid.*, p. 39 ff.

KEATCHIE ['kiitʃɪ]

The town of Keatchie is situated on the Houston & Shreveport railroad, about eighteen miles northwest of Mansfield, the capital of De Soto parish. The Baptists organized a church at Keatchie in 1852 and a college in 1857. Bayley in 1853 has *Kechi P.O.*; Lockett in 1873 uses the form *Keatchie*; some modern maps prefer *Keachie*. In 1920 the population was 516.

Keachie was named either after an Indian or after a small tribe of the Caddoan stock. In either case the meaning of the word is the same, for the Caddoan *Kishi* signifies "panther."

At the beginning of the eighteenth century the Kichai were living on the upper reaches of Red river, in Louisiana. For the further history of the tribe, consult Hodge I, 683; Powell, *B. A. E.*, Rep. 14, Part 2, 1092 ff.

KISATCHIE [kɪ'sætʃɪ]

1811. *Bayou Casatches*. *ASP*, II, 713. D. G.

Bayou Quisaschie. *ASP*, II, 712. D. G.

1846. *B. Casatche*. La Tourrette.

1873. *Kisatchie B.* Lockett.

The name *Kisatchie* seems to be derived from Choctaw *kūsha(k)*, "reed," "reed-brake," and *hacha*, "river." The first element also appears in *Kusa*, *Coosa*, or *Cusha*, which was the name of eastern Choctaw settlements on the Cusha creeks, in Lauderdale county, Mississippi.⁸⁵

Kisatchie is the name of a creek or bayou in the southern part of Natchitoches parish. About three quarters of a mile north of the bayou there is a postoffice by the same name; the latter appears on Nicholson's map of 1880.

LATENACHE or LATINACHE {'lætɪnæ:ʃ]

(a) 1812. *Bayou Atenache*. *ASP*, II, 328. Green.

1830. *Bayou Latenache*. T. III, R. VII E. SW Dist. of Louisiana.

(b) 1816. *Bayou Latania*. Darby.

1818. *B. Lattanier*. Ludlow.

(c) 1834. *B. Lananacha*. Graham-T.

⁸⁵ Cf. Gatschet, I, 108, 137.

That this is an Indian name is by no means certain; for the *b*-forms may be the earliest. If *Latania* is the original name, it must have been corrupted into *Latenache* under the influence of *Fordoche*, the name of a neighboring bayou. *Latania* is a latinized form, to which corresponds the French *Latanier*, "fan palmetto." This species of palmetto is common in Louisiana.

If *Latenache*, on the other hand, is the earlier name, I can only guess at its etymology. The Choctaw substantive *latimo* signifies "mire," "bog"; and *latimo*, if followed by Choctaw *hacha*, "river," might easily be contracted to *Latemacha*. One would next have to ascribe the *n* in *Latenache* either to a printer's error or to assimilation because of the preceding *t*. The view that the *n* may have arisen from an original *m* is supported by one of H. S. Tanner's early maps, on which the name of the bayou is recorded as the *Lacamacha* river. Taking the first *c* as a misprint for *t*, one would actually have *Latamacha*, "bog(gy) river."

Bayou Latenache is in Pointe Coupée parish.

1789014

LITTLE BOGUE FALAYA [ˈlɪl boːgəˈlaɪə]

Pequeño Bog falaya. Plat in Pintado's hand, drawn probably between 1803 and 1808. *Book Z*, p. 85.

1821. *Bayou Little Bogue Falaya*. T. 6 S, R. II, E. Greensburg Dist., La.

1846. *Lit. B. Phalia*. La Tourrette.

1895. *Little B. Falaya*. Hardee.

Little Bogue Falaya signifies "Little Long Creek" or "Little Long Bayou." For the derivation see that of Bogue Falaya, *supra*. These two streams unite north of Covington, in St. Tammany parish.

MANCHAC [ˈmæŋsæk]

1699. *manchaque*. Pénicaut, in Margry V, 386.

1712. *Manchacq*. Pénicaut, in Margry, V, 497.

1713. *Manchac*. Pénicaut, in Margry, V, 508.

According to French's version, I, 46 (1869), Pénicaut writes in 1699:

"We continued on our way, along the borders of *Lake Pontchartrain*, in order to make the circuit of it, and, at the distance

of about five leagues further on, encamped on the borders of a *manchac*, which signifies, in the French language, a strait, a pass, or a rivulet, flowing from the *Mississippi*."

Though Pénicaud gives the correct definition of *Manchac*, he fails to state the actual source of the word. Perhaps it springs, as Dr. Swanton has suggested to me, from Mobilian or Choctaw *imashaka*, "rear," or probably "rear entrance," with nasalization of the second syllable. Cf. Choctaw *âshaka*, prep., "behind," "in the rear."

During the eighteenth century Bayou Manchac formed an important waterway, flowing out of the Mississippi about fourteen miles by river below Baton Rouge and connecting with the Amite river, thence with Lake Maurepas, and ultimately with Lake Pontchartrain. General Andrew Jackson, fearing that the English might cut him off in the rear by effecting an entry into the Mississippi through Lake Pontchartrain and Bayou Manchac, had the bayou filled in 1814 at what is now the station of Rhodes, distant ten miles below Baton Rouge by the Yazoo & Mississippi Valley railway. Students of history will also recall that Fort Bute, which was taken by Galvez in 1779 from its British garrison, was built on the upper side of Bayou Manchac, at the point where the bayou joins the river.⁸⁶

Bayou Manchac must not be confused with the comparatively modern hamlet of Manchac (P. O. name *Akers*), situated on the Illinois Central railroad, in the southern part of Tangipahoa parish. The hamlet is recorded on Lockett's map of 1873. The bayou passes Hope Villa, nearly 14 miles southeast of Baton Rouge, and enters the Amite river several miles north of Port Vincent, in Livingston parish.

An earlier Indian name of Bayou Manchac was *Ascantia*,⁸⁷ which seems to be a contraction of Choctaw *oski*, "cane," "canebrake," and *âsha*, "is there." For a time the bayou also bore the name of *Iberville* river.⁸⁸ The channels between Lakes Maurepas and Pontchartrain are still called *Pass Manchac*.

MARINGOUIN [marɛ'gwɛ]

Maringouin is the name of a bayou and a town in Iberville parish. For more than two hundred years the French of Louisiana have

⁸⁶ See Deiler, *German Coast*, pp. 106-107.

⁸⁷ Cf. Margry, IV, 172.

⁸⁸ Cf. Margry, IV, 187.

used *Maringouin* to designate a swamp mosquito. *Maringouin* is said to have been corrupted from *Marigoui*, a word found in some Indian dialects of Brazil. On Robin's map of 1802 the bayou is called *R. Maringoin*. In 1920 the town, which is of comparatively recent origin, had a population of 399.

MERMENTAU ['məməntəʊ], ['məmɪntəʊ], ['məməntəʊ]

In the last quarter of the eighteenth century there was an Atakapa chief by the name of Nementou. On April 16, 1784, he is known to have executed, in favor of Antoine Blanc, a deed of sale to a tract of land on the Bayou Plaquemine Brulé;⁸⁹ and subsequently he is mentioned as the chief of the village on the river of the same name.⁹⁰ Again, a deed of sale, dated July 4, 1786, defines the boundaries of a tract of land by reference to the banks of the river Nementou.⁹¹ Finally, another deed of sale was executed in 1802 by three Indians, among whom was Celestin, a chief of the Atakapa Indians of Nementou.⁹² The history of the name *Mermentau* now seems clear: *Nementou*, the name of an Atakapa chief, was given to the river on which his village had been established. Compare the phrase "on the river and lake of Nementou," in a deed of December 10, 1803.⁹³ Through a clerical error *Nementou* became *Mementou*, and the latter was in turn corrupted by folk etymology into *Mermentau* through confusion with French *mer*, "sea." The modern spelling *Mermentau* is used by Darby in 1816; and as early as 1805 reference is made by Ceballos to the river under the name of *Armenta* or *Marmentoa*.⁹⁴

Some other obsolete spellings, among which those of the aphetic type are noteworthy, are the following for the name of the river:

1811. *Nementoa*. *ASP*, II, 807. G. & S.

1820. *Mermenton*. Tanner.

1846. *Mermentou*. La Tourrette.

1814. *Mentou*. Brackenridge, *Views of Louisiana*, 171.

⁸⁹ *ASP*, III, 97. G. & S.

⁹⁰ *ASP*, III, 111. G. & S.

⁹¹ *ASP*, III, 132. D. G.

⁹² *ASP*, III, 210. D. G.

⁹³ *ASP*, III, 98. G. & S.

⁹⁴ See Robertson, *Louisiana Under the Rule of Spain*, etc., II, 208; *ibid.*, II, 143 (1911).

1834. *Mentao*. Graham-Tanner.
 1838. *Mermentau* or *Menton*. Chapin, *Gazetteer*, 181.
 1859. *Mentaur*. De Bow, XXVI, 602.

The development of *Mermentau* from *Nementou* is not in accord with a suggestion made by Thomassy. On Robin's map of 1802 the Mermentau river is shown under the name of *R. du [de] Lobos ou Mementao*. Thomassy thinks that *Lobos* means "sea-cows,"⁹⁵ and that *Mementao* is perhaps a corruption of *Lamentaou*, a dialectal form of French *Lamentin* or *Lamantin*, "sea-cow." Robin's *Mementao*, in other words, is merely a translation of *Lobos Marinos*, and has its ultimate source in the Carib *Manattoui*, "sea-cow." Compare the Spanish *manati* or *manato*, whence has sprung English *manatee*. If Thomassy's analysis is correct, the name of the Indian chief and that of his village are adopted from the name of the river.

To accept Thomassy's analysis one would have to assume that Robin either overlooked a serious printer's error, or had no knowledge of the word *lamantin*, and that Ceballos, too, was not familiar with Spanish *manati*. Else why did the Spaniard call the river the *Armenta* or *Marmentoa*? It is, moreover, significant that Robin, though recording on his map two names for more than one river, does not give unmistakable synonyms for a single stream. I conclude that the *Mermentau* was originally named *Nementou* after the Atakapa chief and his village, which was situated on the west side of the river. Unfortunately, the meaning of the name *Nementou* has been lost, though Gatschet, Dr. Swanton writes me, records *Īnmantu-a* as the original Atakapa form.

The Mermentau river is formed by the united streams of Bayous Nez Piqué, Plaquemine Brûlé, and Queue de Tortue. It forms a part of the boundary between the parishes of Acadia and Jefferson Davis, and flows through Cameron parish into the Gulf of Mexico.

Mermentau is a village in Acadia parish, on the Southern Pacific railroad, five miles east of Jennings. In 1920 the population of Mermentau was 364. The spelling *Mermenton* for the name of the postoffice is obsolete.

Mermentau Prairie lies between Bayous Plaquemine Brûlé and Queue de Tortue.

⁹⁵ *Géol. Prat.*, 222.

MISSISSIPPI

The name *Mississippi* is derived from Algonquian *misi*, "great," and *sipi*, "water." Other translations are misleading, notably that of Du Pratz, who, using the form *Meact-Chassipi*, declares its meaning to be literally "vieux Père des Rivières."⁹⁶ First heard by the early French missionaries and explorers from the lips of the Indians who lived on the upper reaches of the Mississippi, the name came gradually to include the entire course of the river. Thus it displaced other names, such as *Rio Grande*, *Buade*, *Rivière de la Conception*, *Colbert*, and *St. Louis*. The first European to use the common Indian name was Peñolosa, the governor of New Mexico, who in 1661 wrote it *Mischiipi*. Father Allouez's spelling in 1667 was *Messipi*; Marquette's in 1673, *Missisipi*. The modern spelling occurs as early as 1718, but it was not adopted exclusively until the nineteenth century.⁹⁷

The Mississippi has borne many other names.⁹⁸ Among the Indian names of the river one of the most interesting is *Malbanchya* or *Malbanchia*⁹⁹—less accurately, in French's translation, *Mala-bouchia*.¹⁰⁰ Compare, further, Coxe's *Malabanchia*, Du Pratz's *Balbancha*, and Dumont's *Barbancha*.¹⁰¹ The Indian name is obviously the Choctaw substantive *Balbancha*, "a place of foreign languages," which is composed of *balbaha*, "one that speaks a foreign language," and the verb *asha*, "be there." It should be mentioned here that the Choctaw *m* is not infrequently substituted for *b*, as in *maleli* by the side of *baleli*, "to run." The name was applied first to the lower Mississippi and then to the city of New Orleans, the Indians looking upon the river and the city alike as places where foreign languages were spoken. Purely of Indian origin, the name has nothing whatever to do with the French words *male bouche*, with which it has been confused by some writers on the early history of Louisiana. *Balbancha* or *Malbancha* is no more akin to *male bouche*

⁹⁶ *Histoire*, I, 141.

⁹⁷ Cf. a paper of mine in *Englische Studien*, XLVII, ii, 8 (1914).

⁹⁸ A convenient *résumé* of these names is given by T. L. Thompson, in *Pub. La. His. Soc.*, IX, 92 ff. (1917).

⁹⁹ See Iberville, in *Margry*, IV, 118, 121, 157, etc. (1699).

¹⁰⁰ *His. Col.*, I, 22, 26, etc. (1869).

¹⁰¹ See, respectively, French, II, 224 (1850); Du Pratz's *Hist.*, I, 141; Dumont's *Mem. His. sur la Louisiane* . . . , I, 3 (1753).

than is the name of the creek *Chappepeela* to French *chapeau*, *supra*. Here one may be interested in learning that the imagination of the Indian shows itself in the Choctaw term for the mocking bird—*hushi balbaha*, “a bird that speaks foreign tongues.”

The main facts with regard to the discovery and geography of the Mississippi river are too well known to require repetition in this paper.

NATALBANY [ˈtɔɪlbəni; nætˈɔɪlbəni]

- 1732. *Nitabani ou R^{ve} de l'ours*. Danville.
- 1765. *Nitabani or Bear R.* Ross.
- 1768. *Natabani or Bears R.* Jeffereys.
- 1794. *Nita Albany*. Laurie and Whittle, Map.
- 1816. *Notalbany R.* Darby.
- 1846. *Natalbany Cr.* La T.
- 1878. *Natalbany R.* Gray.

The name *Natalbany*, to judge from the earliest forms, springs from Choctaw *nita*, “bear,” (*ursus*) and perhaps the adjective *bano*, “mere,” “only,” the *Natalbany* river having been undoubtedly a favorite haunt of the bear. Compare Choctaw *fonī*, “bone” and *bano*, a combination which is translated “bony,” “full of bones.” *Natalbany* may signify “Lone Bear.”

The second element, however, is nearer in form to the Choctaw *abani*, “a curer,” “one who cures meat over a fire,” a noun which is taken from the verb *abani*, “to barbecue.” That this latter analysis is not unreasonable appears from the frequent references to barbecued bear meat—“*de l'ours boucané*”—in the works of the early explorers.¹⁰²

Romans, on the other hand, refers to the character of the country “west from Mobile bay to Nita Albany, or Bean-Camp, at Lake Maurepas.”¹⁰³ He wrote, or intended to write, *Bear-Camp*, the *n* in *Bean-* being a clerical error for *r*; but he erred in rendering the second element of the name literally by the word *camp*, inasmuch as the Choctaw for *camp* is *abina*, whereas the earliest spellings uniformly have *bani* as the second element. His translation, indeed,

¹⁰² See, for instance, *Margry*, IV, 251, 260.

¹⁰³ *A Concise Natural History of East and West Florida*, 304 (1775).

is not far wrong: some well-known curer of bear meat, I think, must have built a hut or camp on the bank of the Natalbany river.

The substitution of a known for an unknown element, as *Albany* for *bani*, is common in the evolution of place-names.

The local pronunciation of *Natalbany*, I am informed by my friend Mr. Cecil Bird, is [təɪlbəni]. Brackenridge's spellings *Talbany* and *Talbana* prove that this pronunciation is over a hundred years old.¹⁰⁴

The Natalbany river, with its headwaters partly in St. Helena and partly in Tangipahoa, flows southward through western Tangipahoa and a part of Livingston parish, and joins the Tickfaw a few miles above the point where the latter falls into Lake Maurepas.

The town of Natalbany is situated 4 miles north of Hammond, in Tangipahoa parish, at the junction of the Illinois Central and the New Orleans, Natalbany & Natchez railroads. In 1920 the population was 225.

NATCHEZ

The dialect of the Natchez Indians is Muskhogean; but the origin of the tribal name is unknown. Gatschet, indeed, would derive it either from Chetimacha *naksh asi*, "hurrying man," "warrior," or from Mobilian *naksika*, "away from," the latter interpretation having reference to the distance of the ancient Natchez villages from the Mississippi river. Swanton can find no basis for either etymology.¹⁰⁵ The Natchez are now virtually extinct. For early variants of *Natchez*, see Hodge, II, 36; and for the history of the tribe, consult Swanton, *B. A. E. Bull.* 43.

Natchez is a station on the Texas & Pacific railroad, about six miles south of Natchitoches. Pop. 1920: about 150. The name of the Indian tribe is also borne by several bodies of water—by a small lake in the northwestern part of Grant parish, by a bayou that crosses the boundaries of Winn and Grant parishes, and finally by a bayou and a lake or bay in the southern part of Iberville parish.

Lake Natchez, in Grant parish, was formerly called *Nantaches* [næn'tætʃɪ]; *Nantaches*, indeed, is the sole name by which it is locally known today. In 1846 La Tourrette called it *Lake Natchez*;

¹⁰⁴ *Views of Louisiana*, 282, 284 (1814).

¹⁰⁵ See *B. A. E., Bull.* 43, p. 48 (1911).

but already in 1816 reference had been made to *Lake Nantaché*.¹⁰⁶ During the nineteenth century the name was usually written *Nantaches*; cf. Lockett, 1873, 1882; Hardee, 1895. *Nantaqui Lake* is the form given on one of Tanner's early maps. In the opening years, however, of the twentieth century the name *Natchez* reappeared, as, for instance, on Cram's map of 1905.

Nantaches is undoubtedly a variation of *Nataché*, the name given by Iberville's Indian guide in 1699 to a small Caddo village on Red river.¹⁰⁷ Gatschet does not translate *Nataché*; but Hodge thinks that the name may refer to a subdivision of the *Nabedache*. *Nabedache* signifies "a fruit resembling the blackberry"; but the earlier name of this Caddo tribe was *Nawadishe*, "salt," a name which indicates that the tribe lived near a supply of salt.¹⁰⁸

NATCHITOCHES 'nækɪtɔʃ

1690. *Nachitoches*. Tonti, in French, I, 72 (1846).

1700. *deux cabanes de Natchitoches*. Iberville; in Margry, IV, 437.

1715. *un fort aux Nassitoches*. Penicaut, in Margry, V, 537.

1721. *au fort de Saint-Jean-Baptiste de Naquitoches*. Belle-Isle, in Margry, VI, 341; *ibid.*, *aux Naquitoches*.

1753. *Fort Naquitoches*. Dumont; in French, V, 33.

There are several translations of the name *Natchitoches*; "chinquapin eaters," "chestnut eaters," and "pawpaw eaters" are three that I recall. The Caddo form is *Nashitosh*; and, according to information kindly furnished me by Dr. Swanton, it signifies "paw-paws."

Though the form *Natchitoches* alone survives, the local pronunciation, based on *Naquitoches*, is usually [ˈnækɪtɔʃ] or [ˈnækɪtɔʃ]. In rapid speech the vowel of the last syllable may be weakened almost to [ə]. A dictionary pronunciation [ˈnætʃɪˈtɒtʃɪz] is never used by natives of Louisiana.

The Natchitoches were a Caddoan tribe that inhabited the vicinity of the present town of Natchitoches, the capital of Natchitoches parish. See Hodge, II, 37.

¹⁰⁶ ASP, III, 202, G.

¹⁰⁷ See Margry, IV, 178.

¹⁰⁸ Cf. Gatschet, I, 43; Hodge, II, 1 ff.; II, 35.

Natchitoches, the oldest town in Louisiana, is situated on Cane river and the Texas & Pacific railroad, about seventy-five miles southeast of Shreveport. The town was incorporated on July 5, 1872; in 1924 it had a population of 3,696. The parish of Natchitoches contains 825,600 acres, and in 1924 had a population of 39,707. See Fortier, II, 206 ff.; Wilson, pp. 189-190.

About November 1, 1714, Governor Cadillac despatched Louis Juchereau de Saint Denis on an expedition to the Natchitoches Indians as well as to the Spaniards of Mexico. With the Indian tribe the French, it should be noted, had already been trading for about fourteen years. After leaving ten men in charge of certain merchandize that he stored in the village of the Natchitoches, Saint Denis continued his journey to Mexico. There he met and married Maria, the daughter of Don Pedro de Vilesca. Saint Denis then returned to make his report to Cadillac. On learning that the French need not hope to establish trade relations with the Spanish, Cadillac instructed Bienville, who was then at Natchez, to build a fort among the Natchitoches; and, in order to carry out the Governor's wishes, Bienville selected a veteran officer by the name of de Tissenet, who with the aid of the Natchitoches themselves built a fort in 1715 within a remarkably short time. The fort was erected on the bank of Red river, but was removed in 1721 to high ground, about a hundred yards west of its original site. On December 2, 1721, Saint Denis was appointed commandant of the fort. Such seem to be the essential facts with respect to the early settlement of Natchitoches.¹⁰⁹

According, however, to French's version of the Pénicaut narrative, Saint Denis arrived at the village of the Natchitoches as early as 1713. There he remained for six weeks. During that time he had his men build two houses in the village for the storage of needed supplies, which he entrusted to the care of ten French soldiers. He then resumed his journey to Mexico.¹¹⁰

NOTTOWAY

Nottoway is a station on the Texas & Pacific railroad, several miles northwest of White Castle, in Iberville parish.

¹⁰⁹ See Margry, V, 494-537, VI, 197, 200; 215-216; 224-225; *De Bow*, VI, 107 ff. (1848).

¹¹⁰ For further details, see French, I, 107 ff. (1869), Parkman, *A Half Century of Conflict*, I, 355, Centenary edition; Fortier, *Louisiana*, II, 410-412.

Nottoway is an English corruption of *nadowa*, "rattle-snakes," a term which was applied by the Algonquian tribes to an Iroquoian tribe of southeast Virginia. As late as 1825 there resided in Southampton county, Virginia, forty-seven survivors of this tribe with their queen. A county, a courthouse, and a river perpetuate the tribal name in Virginia.¹¹¹

The Nottoway plantation in Louisiana was named in 1858 by Mr. John Hampden Randolph, after the county in Virginia from which his father Peter had come.¹¹²

OKALOOSA [o:kə'lu:sə]

Okaloosa signifies "black water"; the name is from Choctaw *oka*, "water" and *lusa*, "black." A small Indian tribe by this name once lived west and north of Pointe Coupée.¹¹³ The name is perpetuated by that of a rural high school and small community, situated about twelve miles southwest of Monroe, in Ouachita parish. *Okaloosa* is recorded on Gray's map of 1878.

OPELOUSAS [opə'lu:səs]

The origin of this name is not altogether clear. The first element may be from Choctaw *qba*, "above," or from Choctaw *api*, "trunk," "body," "leg." The second element is certainly the Choctaw *lusa*, "black." If the first element is *qba*, the translation is "black hair"; if *api*, then "black leggings," or perhaps "black legs." These Indians had legs, it seems, much darker than their bodies.¹¹⁴ Being obviously transmitted through the medium of Choctaw, the name cannot mean "salt water"; for the Choctaw would then be either *hapi oka* or *oka hapi*.

The Opelousa were a small band, probably a branch of the Atakapa, who once resided in southwestern Louisiana. In 1733 Bienville called a certain Indian tribe the "Loupelousas"; in 1802 des Lozières estimated their number at 130 men; in 1805 Sibley found 40 Appalou-sas living in a village about fifteen miles west of the Appelousa church.

¹¹¹ See Hodge, under *Nadowa*, II, 87.

¹¹² Courtesy of Mr. L. C. Randolph, of Bayou Goula, La.

¹¹³ See *B. A. E.*, Bull. 43, p. 302 (1911); Du Pratz, II, 241.

¹¹⁴ See W. J. Sandoz, in *La. Hist. Quar.*, Vol. 8, No. 2, p. 225 (1925).

During the second half of the nineteenth century the Opelousa became extinct, or were absorbed by other Indian tribes.¹¹⁵

The name of this Indian tribe is perpetuated by that of *Opelousas*, the parish seat of St. Landry. The history of the town dates virtually from 1765, when it became a Spanish trading and military post; but it was not officially surveyed until 1805, nor was it incorporated until February 21, 1821. It is at the junction of several important railroads, and in 1925 had a population of 4,437.¹¹⁶

OSCA BAY ['ɔskə]

- (a) 1818. *Lake Oscabe*. Ludlow.
- 1834. *Oskibe L.* Graham-Tanner.
- (b) 1846. *Oskibehat C.* La Tourrette
- (c) 1829 & 1830. *Oscas Bay*. T. viii, R. V III. E Southeastern Dist. of Louisiana.
- (d) 1878. *Whiskey Bay*. Gray.
- 1895. *Whiskey Bay*. Hardee.

La Tourrette's form *Oskibehat*, though later in date than some others, points clearly to the origin of *Oscas*. This name is shortened and corrupted from Choctaw *oski*, "cane," "canebrake," and the intransitive verb *abeha*, "to be in." Evidently, canes were growing in the edge of the water and along the shores of the bay.

The *d*-form probably descends through folk etymology from the alternative Choctaw *uski*, "cane," "canebrake," as the first element. But forms with *uski*- seem not to have been recorded. In the vicinity of the bay, which is in the parish of St. Martin, the name *Whiskey* is still commonly heard. Compare the development of *Whiskey Chitto*, *infra*.

OSCEOLA [o:si'o:lə]; [ɔsi'o:lə]

The name *Osceola* is a war-title, derived from Creek *Assi-yahola*, "Black Drink Singer." The Creeks brewed a black drink from yupon leaves, and used it during their councils and annual corn festival. Other spellings of the name were *Oseola*, *Asseola*, and *Asscheholar*. See Hodge, II, 150.

¹¹⁵ See Swanton, in *B. A. E.*, Bull. 43, pp. 363-4 (1911).

¹¹⁶ For an interesting sketch of Opelousas and St. Landry parish, see W. J. Sandoz, in *La. Hist. Quar.*, Vol. 8. No. 2, p. 221 ff. (1925).

Osceola was the noted Seminole chief who led his people against the United States in the Seminole war of 1835, and who, after baffling or defeating several expeditions sent against him, was treacherously seized under a flag of truce by General Jesup. Osceola died in 1838, at the age of 34, a prisoner in Fort Moultrie, South Carolina.

Osceola has become a popular place-name in the United States. In Louisiana the name is borne by a hamlet in the eastern part of Tangipahoa parish, about 14 miles southeast of Amite. *Osceola* seems to be a comparatively recent settlement: it is not recorded on Hardee's official map of 1895, but is found on maps of somewhat later date—for example, on Cram's map of 1907.

OSHKOSH

Oshkosh is a flag station on the Louisiana and Arkansas railroad, two miles and a half southeast of Chestnut, in the northeastern part of Natchitoches parish. Here, about 1902, Mr. W. L. Golden established a logging camp, which he named after his home in Wisconsin. The camp was abandoned long ago.¹¹⁷

Oshkosh was the name of a famous Menominee chief (1795–1858); it is derived from Menominee *ôskôsh*, "claws," a term that is said to have been applied to a member of the social cults of the Sauk, Fox, and Kickapoo tribes. Consult Hodge, II, 160; Hoffman, in *B. A. E., Rep.* 14, Part I, p. 317 (1896); Legler, in *Trans. Wisconsin Acad. of Sciences, Arts and Letters*, Vol. 14, No. 1 (1903).

OUACHE [ˈwəʃɪ]

The Ouacha were a small tribe that in 1699 occupied a site probably near the present village of Labadieville, in assumption parish. In 1718 they moved from their old home and established themselves on the west bank of the Mississippi, not very far above New Orleans. Iberville called the tribe the Ouacha. They were allies of the *Chaouachas*, a name which H. B. Cushman derives from Choctaw *chahqchi*, "to ennoble," "to raise,"—certainly a very dubious etymology.¹¹⁸ The meaning of *Ouache*, too, is not clear, because no one has yet ascertained to what dialect the word belongs. Cf. Swanton, in *B. A. E., Bull.* 43, p. 297 ff.; *Bull.* 68, p. 8.

¹¹⁷ Information kindly furnished by Mr. U. P. Breazeale, of Natchitoches, La.

¹¹⁸ *A History of the Choctaw, Chickasaw and Natchez Indians*, p. 497 (1899).

The name of the Ouacha tribe has been given to a lake in St. Charles parish. The following are a few references to the lake:

- 1732. *Lac des Ouachas*. d'Anville.
- 1803. *Lac Barataria ou des Ouachas*. Duvallon.
- 1816. *Quacha Lake*. Darby.
- 1846. *Lake Washa*. La Tourrette.
- 1853. *Lake Ouacha or Salvador*. Bayley.
- 1907. *Lake Ouache or Salvador*. Cram.

Near the southern coast of Terrebonne parish there is a body of water which was long called *Lac Méchant*: see La Tourrette 1846 and Lockett 1882. Popular etymology is responsible for the change of *Méchant* to the present designation *Merchant*. But Gray's map of 1878 drops *Méchant* in favor of *Washa*; the latter name, indeed, had been used in surveys of 1837-1838, and it is still recorded by some modern maps.

OUACHITA ['wəʃɪtə:]

Though numerous guesses have been made as to the origin of *Ouachita*, they have failed to clear up the meaning of the name. "Big Cat river," "Big Cow river," "Big River," "Silver Water," "Male Deer," "Country of Large Buffaloes,"—such are some of the translations of *Ouachita*. In all probability the name is not of Choctaw origin. If it were from the Choctaw, it might be analyzed as a compound of Choctaw *owa*, "hunt" and *chitto*, "big"—that is to say, "Big Hunting Ground." For variant spellings, see Hodge, II, 172; and for comments on the meaning of the name, consult De Bow, XII, 267 (1852); *Early Western Travels*, XVI, 138, fn. 66; *Louisiana Today*, Dept. of Agr. & Immigration, p. 178 (1924); *Choctaw Dictionary*, under *owa*.

The Ouachita were a small clan, apparently belonging to the Caddoan family, who resided on the Ouachita river in the north-eastern part of Louisiana. At the close of the seventeenth century they numbered five cabins and about seventy men; but their identity seems to have been quite early lost in that of other tribes.

The name of the Ouachita Indians lives in that of a parish and of a river. The original county of Ouachita was established in 1805; it became a parish in 1807, with an area much smaller than that of

the old county. The present parish has an area of about 646 square miles; its population in 1924 was 32,168.

Ouachita river, the chief northern tributary of the Red, rises in the western part of Arkansas and enters Louisiana in the northeastern corner of Union parish. It joins Red river approximately thirty miles above the mouth of the latter. That part of the Ouachita which is below the mouth of the Tensas, at Trinity, in Catahoula parish, is called Black river.

There is also an old town by the name of Ouachita, on the west bank of the river, in Union parish. Formerly known as Ouachita (Washita) city, it was for many years the center of trade for the surrounding country; but its population is now less than a hundred. It was not incorporated until 1877.

The name *Ouachita* is likewise borne by a station on the Missouri Pacific railroad, in Caldwell parish, as well as by the Ouachita and Northwestern railroad.

It may not be amiss to add that the town of Monroe, Louisiana, occupies the site of the ancient Ouachita Post, which was founded by Don Juan Filhiol in 1785. To this post Filhiol subsequently gave the name of Fort Miro, in honor of Estevan Miró, the Spanish governor of Louisiana (1785-1791). In 1819 the name was changed to Monroe, in honor of President James Monroe. During the last quarter of the eighteenth century the post had also acquired the name of *Prairie des Canots* because of its admirable situation as a rendezvous for hunters and trappers. From this point they descended in their canoes to New Orleans, where they found a sale for their furs, bear oil, and buffalo meat. The French of New Orleans called the buffalo meat "viande de chasse."¹¹⁹

PANOLA

The Choctaw word for "cotton" is *ponola*. La Tourette's map of 1846 shows Jane C. Williams to be the owner of "Ponola" plantation, near the present site of Ferriday, in Concordia parish. "Panola" is now the accepted spelling.

¹¹⁹ For an interesting account of the early settlement of the Ouachita region, see H. Bry, in *De Bow*, III, 225 ff. (1847).

PATASSA [pata'sa]

Lockett's map of 1873 records *Patassa* as the name of a bayou in the southwestern part of Grant parish. *Patassa* is a Creole word, derived from Choctaw *nani patassa*, "a flat fish," "a perch." Cf. *Patassa*, *supra*.

PECANIERE; PECAN ISLAND; PECAN POINT

Pecan is derived from the general name for a nut in various Algonquian dialects, Cree having *pakan*, Ojibway *pagan*, and Abnaki *pagann*. The Indian term embraced all hard-shell nuts, such as the walnut, the hickory, and the hazel nut. In 1786 Thomas Jefferson used the form *pacan-nut*. Besides *pecan* there are other nineteenth-century forms—*pecanne*, *pecane*, and *pekan*.

The word is usually pronounced pə'kaɪn—occasionally [pə'kɔɪn]—in Louisiana.

Pecaniere is a station on the Gulf Coast lines, nearly six miles south of Port Barre, in St. Landry parish. The local pronunciation is said to be [pakan'jæ:ə]. The name is of course formed with the aid of the French suffix *-ière*.

Pecan Island is a postoffice in the southwestern part of Vermilion parish, about thirty miles southwest of Abbeville. The postoffice was established about twenty years ago.

The name was first applied to a narrow strip of land, about sixteen miles long, on which grew pecan and live-oak trees. It took its name from the fact that the land was surrounded by sea marsh. The name is recorded on Ludlow's map of 1818.

Pecan Point is the name of a plantation near Grand Bayou, in Red River parish.

PINHOOK BRIDGE

When Lafayette parish was organized in 1823, the parish seat was established at a place called *Pin Hook*, at the site of the present bridge across the Vermilion bayou, about two miles south of the town of Lafayette. It is over this bridge that the old Spanish trail passes. After it had remained at Pin Hook for a short time, the seat of justice was in 1824 removed to Vermilionville, a town which had been founded by Jean Mouten [Mouton] about the year 1821, and had

been officially named by the legislature in 1824. In 1884 the name was changed to Lafayette.

There is a tradition that a Frenchman once got into the habit of catching his neighbors' chickens with the aid of a grain of corn on a bent pin, which he tied to a long string and tossed out of his window. Thus his restaurant became famous for its fried chicken, and the site gradually became known as *Pin Hook*.¹²⁰

In the accuracy of this tradition I have little faith. Perhaps *Pin Hook* comes through folk etymology from Choctaw *pinashuk*, "linden," "basswood tree." An ancient Choctaw town called *Pinash-shuk* was situated near the present site of Plattsburg, Mississippi. Early references to the linden in Louisiana are not uncommon.¹²¹

There is also a small farm by the name of *Pin Hook*, about twenty miles west of St. Joseph, in Tensas parish. This farm is situated on a sharp bend in Choctaw bayou, I am informed by the mayor of St. Joseph; and no doubt the form of the bend is responsible for the name of the farm.

PLAQUEMINE [*'plækəmən, infra*]

1732. *Rve des Piakemines*. d'Anville.

1758. *la Rivière des Plaquemines*. Du Pratz, I, 155.

1770. *Bayouc Plakmines*. Pittman.

1802. *Arroyo de-Placamine*. Trudeau, Book F, p. 115.

1846. *B. Plaquemine*. La Tourrette.

This name came into Creole French, through the Mobilian dialect, from the Illinois *piakimin*, *piakimina* (plural), "persimmon."¹²² The original variation between *i* and *l* of the first syllable appears in Bossu, who says that he dined with the Indians on bears' paws, beavers' tails, and a kind of bread which they called *Pliakmine*.¹²³ In another paragraph he uses the spelling *piakmine* for a kind of medlar, called *Ougouflé* by the Indians.¹²⁴ Charlevoix gives similar testimony as to the popularity of persimmon bread: "Les Sauvages font une pâte de ce fruit, et en forment des pains de l'épaisseur d'un

¹²⁰ See Griffin, *The Attakapas Trail*, p. 12 (1923).

¹²¹ See Darby, *Emigrant's Guide*, pp. 34, 99, 100 (1818).

¹²² Cf. "piaquiminia," Margry, III, 444 (1687).

¹²³ Forster's Translation, Vol. I, 189 (1771).

¹²⁴ *Ibid.*, Vol. I, 347.

doigt, et de la consistance d'une Poire sèche."¹²⁵ Du Pratz, too, comments on this bread. He adds the fact that the Creole French changed the form *Piacminier* to *Placminier*, "persimmon tree."¹²⁶

There are several pronunciations of *Plaquemine*. ['plækəmən] is extremely common: I also hear ['plækmən], ['plækəmin], and ['plækmin]. [plak'min] is almost entirely confined to spoken French.

Bayou Plaquemine, in Iberville parish, was named long ago because of the large number of persimmon trees that were growing on its banks. The persimmon tree still flourishes in Louisiana. Two beautiful rows of this tree, according to Mr. Fred Grace, of the State Land Office, formerly extended from the Mississippi river, near Bayou Plaquemine, as far as Mr. Edward Desobry's plantation—a distance of perhaps a mile and a half. Bayou Plaquemine flows out of the Mississippi through the Plaquemine locks towards the west, and then turning sharply towards the south, empties into Grand River; but before making the turn, it is augmented by two streams from the north—Bayou Grosse Tête and Bayou Choctaw. As for Grand River, it reaches the Gulf of Mexico through the Atchafalaya.

The town of Plaquemine is situated on Bayou Plaquemine and the west bank of the Mississippi river, about 14 miles south of Baton Rouge. The town was evidently named after the bayou. Plaquemine was not mentioned by Du Pratz in 1758; but it was recorded by Robin in 1802. It was incorporated in 1838. In 1842 the parish seat of Iberville was removed to Plaquemine from Point Pleasant, which was eight miles farther down the river; and in 1878 the limits of Plaquemine were enlarged and its powers extended by an act of the legislature. The population of Plaquemine is estimated by Mayor Fred J. Wilbert at 6000.

PLAQUEMINES PARISH

Plaquemines does not differ in its etymology or pronunciation from *Plaquemine*, the name of the town in Iberville parish, *supra*. *Plaquemines* parish forms the extreme southern end of the state, extending from Orleans parish to the Gulf of Mexico. *Plaquemines* was organized in 1807, the year when Orleans Territory was divided into nineteen parishes. The first settlement in the parish was made at

¹²⁵ *Journal*, III, 395-6 (1721).

¹²⁶ *Histoire*, II, 18 (1758).

Point à la Hache, the parish seat, in 1820. The parish contains 100,155 acres, and in 1925 had a population of 12,194.

Plaquemines no doubt took its name either from the old military post of Plaquemine(s), or from that of the bend in the Mississippi river where the fort was built. Here are some early references, a few to the fort and others to the river bend:

- (a) 1797. *el Fuerte de Placaminas*. Hill, *Papeles*, p. 103.
- 1802. *Fort Plaquemine*. Robin.
- 1803. *Poste de Plaquemine*. Duvallon.
- 1809. "an old Spanish garrison, called the Plaquemines." Cumming, in *Early Western Travels*, IV, 369.
- (b) 1722. *le Detour aux Piakimines*. Charlevoix III, 441.
- 1732. *Detour des Piaquemines*. d'Anville.
- 1770. *Detour de Placquemines*. Pittman.
- 1820. *Plaquemine Bend*. Tanner.

Thirty miles above the mouth of the Mississippi is the bend formerly known as *Plaquemine Bend* or *Turn*,¹²⁷ where now stand Fort St. Philip and Fort Jackson. This bend was fortified by the French in 1746, on the recommendation of Lenormant, who at that time was intendant commissary of the French colony. It was here on the east bank of the river, that the Spanish Governor Carondelet built in 1791-2 Fort St. Philip, or *el Fuerte de Placaminas*. Evans¹²⁸ commented in 1818 on the very elegant appearance of the fort; but Duvallon had criticized most unfavorably its poor equipment and its listless garrison of fifty men.¹²⁹ After the cession of Louisiana to the United States, the fort was occupied by American troops. Its batteries repulsed reinforcements that were coming to the aid of the British after the battle of New Orleans. In 1862 it was damaged by Farragut's guns, but a part of the central building erected by Carondelet is yet intact.

PONCHATOULA [pɒntʃə'tuɪlə]

- 1808. *Pontchitula* Pintado, in *Book Z*, p. 39.
- 1816. *Pontchatoola*. Darby.
- 1839. *Ponchatoola*. R. Tanner.

¹²⁷ Gayarré, *Louisiana*, II, 34 (1852), calls it *Plaquemine Turn*.

¹²⁸ EWT, VIII, 350.

¹²⁹ *Vue de la Colonie Espagnole . . .*, p. 67 (1803).

1846. *Ponchatwola*. La Tourrette.
1853. *Ponchatoloum Cr.* Bayley.
1814. *Ponchartoula*. Brackenridge.
1871. *Ponchatoula River*. Hardee.

Ponchatoula creek flows through the southwestern part of Tangipahoa parish, and enters the Tickfaw several miles southeast of Springfield, in Livingston parish.

This is a puzzling name. After an examination of the early forms, I reached the conclusion that *Ponchatoula* must signify "falling hair," or "hanging hair," from Choctaw *pāshi*, "hair," and *itula* or *itola*, "to fall," "to hang." This view was strengthened by a letter from Mr. George T. Goodman, of Ponchatoula, Louisiana, who informed me that the Indians gave this fanciful name to the stream because of the abundance of Spanish moss on the trees in its vicinity. He received this information from a half-breed who had been brought up among the Choctaw Indians. It should be recalled here that the early French explorers are responsible for the name "Spanish moss," which they called *Barbe à l'Espagnole*, the Spanish retorting with the nickname *Perruque à la Française*.¹³⁰

Other interpretations of the name are doubtless numerous. I will repeat two which were reported to me by Mr. Goodman. The first is that an Indian girl became ill, and lost all of her hair in one night; hence the place where the tribe had encamped was called "falling hair." Another interpretation is based on the story that Tammany, the noted Delaware chief, wandered to Louisiana and brought with him his son Ochakwa. The latter is said to have been slain by the Indians because of his sympathy for certain captives. When his head was hung by its hair on a tree, the Indians, thinking that the hair sang in the wind, named the place *Ponchitoawa*, "singing hair." Subsequently the name is alleged to have been corrupted by white settlers to *Ponchatoula*.

Of these two stories the first may be dismissed as fiction, pure and simple; and the second is equally incredible, having in its support not a shred of evidence, either linguistic or historical.

The legend of "Singing Hair" may be due to the translation of *Ponchatalawa*, [pɔntʃətələwe:] the name of a creek in the neighboring parish of St. Tammany. This creek flows almost due west, and

¹³⁰ Pénicaut, in Margry, V, 389.

empties into the Tchefuncta river, northeast of Madisonville. The Ponchatalawa is recorded on Lockett's map of 1873. The name of the creek is usually translated "singing hair," as if it had sprung from Choctaw *pāshi*, "hair," and "*talowa*," "to sing." After the story of "singing Hair" had arisen in an effort to interpret the translation of *Ponchatalawa*, the same story might easily have come to be associated with *Ponchatoula*, the name of the creek in the adjoining parish.

But whether *Ponchatulawa* actually means "singing hair," is, I think, very doubtful. It may mean "singing cat-tails," or "singing-water flags," the first element in the name possibly being the Choctaw *pancha*, "cat-tail." The creek may have received this name because of the noise made by the wind in the flags along its banks. For a similar reason the Choctaws named Cane bayou *Chelaha*, "noisy," using the term with reference to the sound of the wind in the cane-brakes.¹³¹ Certainly, the resemblance between *pancha*, "flag," and the first element of the proper name is so close as to render quite dubious the translation that has hitherto prevailed.

A town, situated three miles south of Hammond, in Tangipahoa parish, took its name from Ponchatoula creek. Ponchatoula is on the main line of the Illinois Central railroad, and has a population of 1,055. It was not incorporated until February 28, 1861.

POOSHEAPATOPE [ˈpʊʃpətæp]

- 1813. *Pusthapatapa*. T I, S R 13 E, Greensburg District.
- 1820. *Pushepatapa Creek*. T I S R 13 E, Greensburg District.
- 1820. *Pushepetapa Cr.* T 2 S R 14 E, Greensburg District.
- 1846. *Poosheepatopa C.* La T.
- 1873. *Poosheepalopa Cr.* Lockett.
- 1895. *Poosheepalopa Cr.* Hardee.
- 1925. *Pooshepoatope Cr.* Map Dept. Agr.
- 1926. *Poosheapatope Cr.* Pub. Ser. Com. Map.

The name of this creek is derived from Choctaw *pushi*, "flour," "meal," plus *patapo*, "pallet," "bed," and it may therefore be freely translated "Sandy Bottom" creek. One may compare the Choctaw adjective *pushi*, "fine, as flour or sand," and such compounds as *tāli patapo*, "pavement," *iti patapo*, "bridge," in which the first elements mean respectively "rock" and "wood."

¹³¹ Cf. Bushnell, in *B. A. E.*, Bull. 48, p. 7 (1909).

The spellings of 1873 and 1895 are due to a misreading of *l* for *t*; the form of 1846 likewise shows that the "a" of the syllable next to the last was taken to be an "o." This "o" is firmly established on modern maps, though the local pronunciation points unmistakably to the more primitive character of the forms of 1820.

Poosheapatope creek flows through the northeastern part of Washington parish, and empties into Pearl river.

POWHATAN

Powhatan was the name of an Indian village which was situated on an eminence about a mile below the falls of James river, in Virginia. The name was also bestowed by the English colonists of Jamestown on the noted chief and founder of the Powhatan Confederacy, a large group of Indian tribes that occupied the Tidewater region of Virginia. Powhatan died in 1618.

Powhatan is derived from Algonquian *pow'waw* or *po'wah*, "priest," "sorcerer," or "medicine-man," and *-atan*, "Hill," "mountain."¹³² Compare the etymology of *powwow*. *Powhatan* signifies the "hill of the medicine-man." It was on a hill, then, that Powhatan, who was himself the chief sorcerer or medicine-man, conducted his mysterious rites. The derivation of *Powhatan* from Southern Renape *powa'tan*, "falls in a steam," is no longer tenable.

Powhatan is a village on the Texas & Pacific railroad, about eleven and a fourth miles northwest of Natchitoches. In 1902 a station was built on the present site of Powhatan, and was named *Irono*. About three years later the name was changed to *Powhatan*.¹³³ In 1920 the population was 260.

QUAPAW [ˈkwɒpɔː]

Quapaw bayou flows into Cross lake, in Caddo parish. It is given on Hardee's map of 1895. The bayou was named after the Quapaw, a southwestern Siouan tribe, closely related to the Omaha, Ponca,

¹³² See Tooker, in the *Amer. Anthropologist*, N. S. 6, p. 467 (1904).

¹³³ For this information I am indebted to Mr. Frank J. Burke, Land & Industrial Commissioner of the Texas & Pacific Railway.

Osage, and Kansa. When these tribes separated, those who went down the Mississippi river, were called *Quapaw*, from *Ugaxpa*, "downstream," whereas those who turned up the river became known as *Omaha*, "up stream" people. In De Soto's time the Quapaw were called *Pacaha*, and by de la Vega they were mentioned as the *Capaha*. During the explorations of Marquette and La Salle they acquired the name of *Akansea* [Arkansas]. In 1829 a band of Quapaw resided on Red river, in the Caddo country of Louisiana. Formerly at least two of their villages were situated on the Mississippi river, and two near the mouth of the Arkansas. In 1925 the Quapaw numbered 1,796 on their reservation in Oklahoma. For variant forms of the tribal name, see Hodge, 11,336.

The view that the name of the bayou is a Caddo Indian form of *papaw* is due to folk etymology.

RICOHOC [ˈrɪko-], [ˈrɪkəhɒk]

Ricohoc is the name of a plantation about ten miles below Franklin, in the parish of St. Mary. The station of Ricohoc is on the Southern Pacific railroad, five miles northwest of Patterson. I have not been able to find out exactly when the station was named, either from the postmaster at Patterson, or from Mr. H. S. Palfrey, of Franklin, Louisiana, whose father formerly owned the plantation. But Ricohoc is given by Cram in 1905.

Ricohoc I suspect to be of the same origin as the Indian place-names *Rickahake* and *Rickahock* of Virginia colonial history. Formerly identified with the Cherokee, the Rickohockan are now thought to have been probably the Erie, a powerful Iroquoian tribe, who were also known as the Erigā, Rique, Rike-haka, etc.¹³⁴ The name *Rickohockan* may be an aphetic form of the Onandaga *tsho-eragk*, "raccoon." By the French the name was translated "chat sauvage." The Rickohockans were an Iroquoian tribe who lived on the southeast shore of Lake Erie, and who were also called the Erie, Eriga, Erighek, and Erich-ronnon. To the French they were known as the "nation du chat"; but the fact, though familiar to every student of history, must be repeated that the French term for "raccoon" was "chat sauvage." The Rickohockans, driven from their home by some hostile Iroquois, are said to have reached Virginia about 1655. The

¹³⁴ Mooney, quoted by Bushnell, *B. A. E.*, Bull. 69, p. 37 (1919).

view, however, that certain early place-names in Virginia are identical in origin with Erie, "raccoon," becomes disputable when one learns that Indian towns by the name of *Rickkahauck* and *Rickahake* existed in Virginia before the alleged advent of the Erie or Rickohockans. John White's map of 1586 also shows a town by the name of *Ricahokene* in North Carolina. Subsequently, it is true, mention is made of the place "Rickahock" (1689). The suspicion is strong that these names are all corrupted from the Algonquian *rekan*, "sand" and "*haki*," "place."¹³⁵ It is possible, indeed, that they may be derived from the Virginia Indian *arocoune*, *aroughcun*, "raccoon," and "*haki*," "place." Consult Hanna, *The Wilderness Trail*, 1, 8, 9, 15, 33 (1911); and for a different translation of *Erie*, see Hodge, 1, 430.

ROANOKE

Roanoke is the name that the Virginia Indians gave to small disk-shaped beads, made of shells and used as money and as ornaments. These beads were mentioned by Smith in 1612 under the name of *rawrenock*, and again in 1624 under that of *rawranoke*. The name is derived from Southern Renape *rârenawok*, the plural of *rârenaw*, which in turn is a derivative of the stem *râr*, "to be smoothed, polished," and *naw*, "body."¹³⁶ In the Ashmolean Museum, of Oxford, England, there is, or was, a specimen of "Virginian purses imbroidered with Roanoake" [1656].¹³⁷ Some other early spellings are *Roenoak*, *Ronoak*, *Roanoack*, *Roenoke*.

The town of Roanoke, Louisiana, is situated on the Southern Pacific railroad, five miles and a half west of Jennings, in Jefferson Davis parish. Until approximately 1895 the site of Roanoke was known as Esterley; at that time the name was changed to Roanoke by G. W. and J. M. Booze, two brothers who had formerly lived on a plantation near Springwood, Virginia. The population is about three hundred. The local pronunciation is said to be 'roiænoik.

SANTA BARB

Santa Barb, a creek or bayou in Natchitoches parish, undoubtedly owes its name to Choctaw *Sinti bok*, "snake creek." On page 76 of

¹³⁵ Cf. Rутtenber, *Indian Geog. Names*, 87 (1906).

¹³⁶ See Gerard, in the *Amer. Anth.*, N. S., IX, 106 (1907).

¹³⁷ See Bushnell, in the *Amer. Anth.*, N. S., IX, 38-39 (1907).

the *American State Papers*, Vol. IV (1825), ed. Green, the name appears in three different spellings—*Santa Barbara*, *Centerburg*, and *Santaburg*.

Santa Bogue, the name of a creek in Washington county, Alabama, points even more clearly to the same origin.

SHONGALOO ['ʃɔŋgəlu:]

The source of *Shongaloo* is the Choctaw *Shākolō*, "cypress tree." In the northern part of Webster parish there are two towns named *Shongaloo*—the one *Old*, the other *New Shongaloo*. Both are shown on Lockett's map of 1873. The old town is near Cypress bayou, about a mile and a half from the Arkansas line. Its population, according to Professor E. D. Perkins, is about one hundred. Fifty years ago it was an important meeting ground for the citizens of Louisiana and Arkansas, I am informed by Professor E. S. Richardson.

The new town is situated on Indian bayou, a few miles south of the old town. New Shongaloo has a population of about 300.

ST. TAMMANY

Tammany is derived from Delaware *Tamanend*, "the affable," the name of the noted Delaware chief of the seventeenth century. Other forms of the name are *Tamanee*, *Tamanen*, *Tamany*, *Tamened*, *Taminy*, and *Temane*. During the Revolutionary War his admirers adopted him as their patron saint, and celebrated his festival on the first of May. His name was conferred on St. Tammany parish, in Louisiana, because of the large number of Indians who formerly resided there. No white men settled in this parish before the middle of the eighteenth century. In 1811 the parish was established, and in 1829 Covington was chosen as the parish seat; but ten years prior to the latter date the northern part of the parish had been named *Washington*, and in 1869 a large part of St. Tammany became known as *Tangipahoa* parish. St. Tammany contains 590,720 acres; its population in 1924 was 21,357.

TALISHEEK ['tælʃi:k]

Talisheek is clearly from Choctaw *tlushik*, "gravel," "pebbles." The name is found on Lockett's map of 1873. *Talisheek* is a small

station in St. Tammany parish, on the New Orleans Great Northern railroad, about 22 miles south of Bogalusa. St. Tammany, like the parishes of Washington and Tangipahoa, has deposits of sand and gravel.

TALLA BENA ['tælə'bina]

Talla Bena, a plantation in Madison parish, is on the Missouri Pacific railroad, about five miles north of Tallulah, the parish seat. The plantation was established about 1840 by Mr. Thomas P. Roe. Its population is now about 100.

The first element of the name *Talla Bena* is Choctaw *tala*, "palmetto"; the second is Choctaw *bina* or *abina*, "camp." The name was first given to a bayou which runs through the plantation, and was then transferred to the plantation. The interpretation of *Talla Bena* as "Big Bayou," which is that current among the people of the neighborhood, is quite misleading. In this vicinity there were several Indian settlements. The Choctaws covered their huts with palmetto leaves, building the frames of small saplings and making the huts either round or rectangular. For a picture of a Choctaw hut, see Bushnell, *Bulletin* 69, *B. A. E.*, p. 65 (1919).

TALLULAH (tə'lulə]

Tallulah is derived from Cherokee *talulu*, but the meaning of the name has been lost. *Talulu* was an ancient Cherokee settlement, situated at some distance above the famous falls in Georgia.¹³⁸

If *Tallulah* were of Choctaw origin, its meaning would be clear. The Choctaw *talula* is a Sixtowns form that signifies "bell"—literally, "sounding metal," from *tqli*, "metal" and *ola* or *ula*, "to sound," "to ring."

After the organization of Madison parish in 1839, Richmond was chosen as the seat of justice. During the Civil War this town was practically destroyed, and the parish seat was transferred to Delta. In 1883 the seat was removed to Tallulah. Tallulah is situated at the intersection of the Missouri Pacific and the Vicksburg, Shreveport and Pacific railroads. Its population is about 3000.

Shortly after the Civil War a telegraph operator named Tallulah station in honor of his sweetheart, whose home was at Tallulah Falls,

¹³⁸ See Mooney, in *B. A. E.*, Rep. 19, Part I, 417 (1898).

Georgia. The name is spelled *Tallula* on Hardee's map of 1871, but the modern form is given on Lockett's map of 1873.

TANGIPAHOA ['tændʒipə'ho:]

- (a) 1699. *Tandgepao* (river). Pénicaut, in Margry V, 387.
Tangipahoes (tribe). Iberville, in French, 1, 24 (1869).
- 1718. *Tangipaos* (tribe). de l'Isle.
- 1732. *Tanzipao R.* d'Anville.
- 1846. *Tangipahoa R.* La Tourrette.
- (b) 1682. *Tangibao* [village] Membré, in Shea, *Discovery*, 174.
- 1684. *Tanzibao*. Franquelin, in Thomassy, *Géol. Prat.*, facing p. 16.
- 1699. *Tangibao* (tribe) Iberville, in Margry IV, 120.
- (c) 1804. *Tanchipaho Rio*. Pintado, in *Lib. D* No. 4 G. p. 124.

The origin of the name *Tangipahoa* has been the subject of considerable comment. Pénicaut says that in the Indian tongue it means "white corn." This is incorrect: the Choctaw for "white corn" is *tâsh haksi*. A second attempt to analyze the word is that of Du Pratz, who assigns to the little river *Tandgi-pao* the meaning "bled grôle"—"parched corn." The origin of *grôle* is obscure. Professor Grandgent, to whom I referred the word, cites Du Cange's *grollare*, "movere," Fr. *grouiller*, and certain East French forms: Savoyard *Grolâ*, East French *gruler*, *greuler*. Meyer-Lübke, as Professor Grandgent further observes, connects the East French forms with Mid. High Ger. *Griuwel*. The meaning of the verb must early have been confused with that of *griller*. I note that Godefroy has *groller*, in the sense of *rissoler*, *griller*. *Grôler* signifies, then, "to shake," "to parch." My colleague Professor H. A. Major says that the Creoles still use the verb in such phrases as *farine grôle*, "parched flour," *maïs grôle*, "parched corn." The parched flour is used instead of talcum powder. The corn is first shelled and then parched; when ground and cooked with water or milk, the corn forms an ingredient in a dish that Professor Major calls *goïfio*. Is this related to French *gaufre*, "waffle"? I must not forget to add that Du Pratz, describing the manner in which the Indians parch corn, uses the phrase "*grôler ou roussir*."¹³⁹ Joutel prefers the form *grouler*.¹⁴⁰

¹³⁹ *Histoire*, II, 5; cf. I, 153-4.

¹⁴⁰ Margry, III, 343; cf. 376, 400, 408.

But whatever the ultimate source of *grôlé* may be, Du Pratz's translation of *Tangipahoa* is erroneous, the Indian name containing no element that may be rendered by this participle. A third attempt to translate the name is that of Gatschet, with whom Halbert, a noted student of the Choctaw dialect, was in accord. Gatschet derives the name from Choctaw *tanchapi*, "cornstalk," "cob," and *ayua* (*aioa*), "gather"—"cornstalk gatherers."

Only one more interpretation of the name deserves to be mentioned—namely, Bushnell's. Bushnell derives *Tangipahoa* from Choctaw *tonche*, "corn," and *pahoha*, "cob" or "inside," asserting that the Choctaw themselves translated it "corncob."¹⁴¹ Whether this translation is preferable to Gatschet's is difficult to decide, especially because the Choctaw Dictionary fails to record the word *pahoha*. Then, too, one may seriously doubt whether the Choctaws of this day have retained a knowledge of the exact origin of the word.

The Tangipahoa Indians lived near another tribe called the Acolapissa, in the region east of New Orleans, and particularly on the Tangipahoa river. Whether the Tangipahoa tribe formed a seventh village of the Acolapissa, and like the Acolapissa, spoke Choctaw has not been ascertained. The village of the Tangipahoas is said to have been destroyed by the Oumas.¹⁴²

The name of the Tangipahoa tribe survives in that of a river, a town, and a parish. The river, rising in Mississippi, runs nearly south about seventy miles, and falls into Lake Ponchartrain, some distance southwest of Madisonville. The town was incorporated on March 13, 1866, and in 1920 had a population of 252. It is on the Illinois Central railroad, about ten miles north of Amite. The parish of Tangipahoa was established in 1869 during the administration of Henry Clay Warmoth. It has become famous as the strawberry centre of the south. It contains 505,600 acres, and in 1924 had a population of 32,377.

TCHEFUNCTA [tʃɪˈfʌŋktə]

1732. *Kefuncté R.* Danville.

1758. *Quefoncté R.* Dupratz, map, I, facing p. 138.

1776. *Chefoncto R.* Romans.

¹⁴¹ See *B. A. E. Bull.* 48, 2, (1909).

¹⁴² Margry, IV. 168. cf. Swanton, in *Bull.* 43. 284 (1911).

1816. *Chifuncté*. Darby.

1895. *Tchefuncta River*. Hardee.

Tchefuncta is taken from Choctaw *hachofakti*, a "chinquapin." Du Pratz writes of the name as follows: "On arrive à la Rivière de Quéfoncté, ou des Chataignes-Glands; elle est longue et belle, et vient des Chatkas."¹⁴³

Some maps, such as Nicholson's of 1880 and Lockett's of 1882, show a place spelled *Tchefuncta*, about ten miles northwest of Covington. This place has apparently disappeared, but the spelling *Tchefuncta* is now used for the name of the river, though the Geographic Board recommends *Chefuncte*.

The *Tchefuncta* river flows southward through western St. Tammany, and joins the Bogue Falaya south of Covington; from there the united streams flow through Madisonville into Lake Pontchartrain.

TCHOUPITOULAS [tʃɔpi'tuɪləs], *infra*

1718. *Choupitoulas*. Pénicaut, in French, 1, 141 (1869).

1719. *Tchoupitoulas*. Cruzat: see *La. His. Quar.*, 1, 3, 121.

1719. *Chapitoulas*. Cruzat: see *La. His. Quar.*, 1, 3, 234.

1721. *Le village des Chapitoulas*. Census of Nov. 24.

1722. *Chapitoulas*. Pénicaut, in Margry, V, 578.

1722. *Les Chapitoulas*. Charlevoix, III, 438.

1732. *Les Chapitoulas*. d'Anville.

1765. *Chapitoulas*. Ross.

1770. *Chapitoula*. Pittman, *Mississippi Settlements*, 58. (Hodder ed.)

1796. *Chapitoulas*. Hill, *Papeles*, 17, 150.

1803. *Barrio de Chapitulas*. Trudeau, *Lib. D. No. 4 G*, p. 23.

1803. *Côte des Chapitoulas*. Duvallon, *Vue*, 49.

1812. *Quartier des Chapitoulas*. *ASP*, II, 346. G. & S.

1823. *Chapitoulas*. *ASP*, III, 511. G.

Though the two earliest forms of this name have "ou" in the first syllable, they are undoubtedly less primitive than those that have "a." The evidence is indeed overwhelming that the latter offer the sole clue to the mystery of this peculiar name,¹⁴⁴ which was originally

¹⁴³ *Histoire*, I, 154.

¹⁴⁴ Cf. H. P. Dart, in *La. His. Quar.*, VII, 2, 308 (1924).

applied to an important French settlement above New Orleans, on the east bank of the Mississippi, beginning at the bend in the river where Southport now stands. It was here that the Chauvin brothers, famous in the history of Louisiana, established their plantations. The name is thought to have been derived from that of a small Indian tribe, possibly akin to the Choctaws, whose village was situated at the bend in the river; but the records do not justify any conclusion as to the exact origin of the tribe. The name is perpetuated by that of a street in New Orleans and by a plantation, the latter occupying the site of the old Indian village.

The etymology of *Chapitoulas* or *Tchoupitoulas* is obscure, because nobody knows to what dialect the name belongs. If it is of Choctaw origin, then it may perhaps be analyzed as a compound of *hacha*, "river," *pit*, "at," and *itula*, *itola*, or *itonla*, "reside,"—literally, "those who live at the river." Cf. Choctaw *hina yat olanli pit itonla*, "to live near the road." The loss of the initial syllable of the Choctaw *hacha* is like that in *Chappepeela*, *supra*; the meaning of the name reminds us of the translation of *Bayou Goula*—"Bayou people."

If the analysis of *Chapitoulas* is uncertain, the source of the form *Tchoupitoulas* is perfectly clear. As early as May 24, 1723, reference is made to a "Bayou Chaptoulas,"¹⁴⁵ which had its head waters on the Chapitoulas settlement. Recalling now the fact that one of Pénicaut's names for Bayou St. John is *Choupic*,¹⁴⁶ we at once become aware of the origin of the spelling *Tchoupitoulas*: it results from a blend of *Choupic* and *Chapitoulas*, the latter designating not merely the settlement that lay "three leagues" above New Orleans, but also the bayou that rose on the settlement and ran down as far as the city. That yet another bayou—the one which Du Pratz calls *Tchoupic*¹⁴⁷—contributed to the evolution of the form *Tchoupitoulas* is far from improbable; for the name of this bayou was doubtless familiar in the vicinity of New Orleans long before it appeared in Du Pratz's book.¹⁴⁸ Trudeau's plan of New Orleans, drawn in 1798, shows a Bayou Tchoupitoulas; nor have all traces of this bayou been obliterated in Jefferson parish.¹⁴⁹

¹⁴⁵ Cruzat, in *La. His. Quar.*, I, i, 109.

¹⁴⁶ See French, I, 146 (1869).

¹⁴⁷ *Hist.*, I, 45-46 (1758).

¹⁴⁸ On the nature of linguistic blends, see Jespersen, *Language*, 312 ff. (1924).

¹⁴⁹ See M. S. Soniat's interesting paper on "The Tchoupitoulas Plantation," in *La. His. Quar.*, VII, 2, 309 (1924).

To follow minor variations in the spelling of the New Orleans street would serve no useful purpose. I have observed, however, the following:

- 1823. *Tchoupitoulas*. *ASP*, III, 519. G.
- 1834. *Tchoucpioulas*. Graham-Tanner.
- 1846. *Tchopitoulas*. La Tourrette.
- 1878. *Choupitoulas*. Gray.

Of more interest than these changes in form is the pronunciation of the name. This is almost always 'ʃəpɪ'tuləs; occasionally, however, the final *s* is silent. In a quarter of New Orleans that bears the nickname of "Irish Channel," 'ʃəpɪ'tuləs prevails—a pronunciation generally considered incorrect.

TENSAS ['tɛnsɔ:]

In 1682 a small Indian tribe by the name of the Taënsa inhabited the shores of Lake St. Joseph, in the present parish of Tensas. It was here that Iberville in 1699 found seven Taënsa villages. By 1715 the Taënsa had moved to the vicinity of what is now the town of Edgard, in the parish of St. John; by 1764, to the mouth of Bayou Lafourche. Between these two dates they had resided elsewhere; and they made other changes of habitat until they became extinct or were absorbed by neighboring tribes. The origin of their name is unknown. Gatschet's suggestion that it comes from Choctaw *tanchi*, "corn," is untenable. Consult Swanton, *Bulletin* 43, *B. A. E.*, (1911).

Tensas parish and Tensas river perpetuate the name of this tribe. The parish was created in 1842 from the northern part of Concordia. It has an area of 632 square miles; its population in 1920 was 12,085. Tensas river rises in southeastern Arkansas, and flows southward through the parishes of East Carroll, Madison, and Tensas. In East Carroll and a part of Madison it is called a bayou. It joins the Ouachita and Little rivers in Catahoula parish, at Trinity, an old town which takes its name from its site at the confluence of the three streams.

TICKFAW ['tɪkfɔ:]

- (a) 1804. *Rio Go Tickfoha*. Trudeau's Survey, in *Book D*, No. 4 G. p. 106.

1806. *Riv. Ticfoha*. Lafon.
 (b) 1816. *Tickfah R.* Darby.
 (c) 1805. *Rio de S. Vicente ô Tickfaw*. Pintado's Survey, in
Lib. J, p. 12.
 1806. *Tickfaw Creek*. ASP, I, 822.
 1846. *Tickfaw R.* La T.

In the first example under (a) the word *go* is apparently due to carelessness on the part of the surveyor, who seems to have transferred it from the initial syllable of another proper name on his plat.

Of the three styles of spelling that are recorded above, the first is nearest to the Indian source of *Tickfaw*; for the second element of the name is obviously the Choctaw *foha*, "rest," "ease." The first element I take to be a contraction of the Choctaw *tiak*, "pine." If this analysis is correct, the word signifies "Pine Rest." The loss of the "a" in *tiak* resembles that of the second syllable in the usual American pronunciation of *diamond*; indeed, the Choctaw itself elides vowels in a similar manner, as for example in *Oktibbeha*, which is contracted from *okti*, "ice" and *abeha*, "to be in."

The Tickfaw river, rising in the state of Mississippi, flows through a beautiful region of pines in the parishes of St. Helena and Livingston, and falls into Lake Maurepas about six miles northeast of the mouth of the Amite.

The town of Tickfaw is situated on the Illinois Central railroad, eight miles north of Hammond, in Tangipahoa parish. The population of Tickfaw in 1920 was 318. The town is recorded on Lockett's map of 1873.

TIOGA [tai'o:gə]

Tioga is derived from Iroquois *teyogen*, "anything between two others," or from *teihohogen*, "at the forks of rivers."¹⁵⁰ Earlier forms are *Diahoga*, *Teahoge*, *Teugega*. The Tioga river of northern Pennsylvania and Steuben county, New York, unites near Corning, New York, with the Conhocton to form the Chemung. The name *Tioga* has also been given to counties in Pennsylvania and New York, as well as to towns in other states than Louisiana.

Situated at the junction of the Missouri Pacific and several other railroads, the village of Tioga is about five miles north of Alexandria.

¹⁵⁰ See Beauchamp, pp. 94, 231, 261.

in Rapides parish. In 1920 its population was 585. Tioga was founded by the Louis Warner Lumber Company, and in 1900 was named by Mr. Frank Clark. The site of the town was formerly called Levine.¹⁵¹

TUNICA ['tju:nɪkə]

Gatschet connects *Tunica* with Chickasaw *tunnig*, "post," "pillar," thinking of a post as a boundary mark of the Tunica territory on Yazoo river,¹⁵² but Halbert says that the word means "the people," and that it springs from Tunica *ta*, "the," *uni*, "people," and the noun suffix *-ka*.¹⁵³ The latter is the correct analysis. For variant spellings, see Hodge, II, 839; and for the kinship of Tunica with the Chitimacha and Atakapa languages, consult Swanton, in *Bulletin* 68, B. A. E. (1919).

Tunica is a name that belongs respectively to a group of hills, a bayou, and a village in West Feliciana parish. The bayou was called Willing's Bayou¹⁵⁴ as late as 1799; but in 1816 Darby gave it as *B. Tonica*, and in 1818 Ludlow used the modern spelling. Rising in the Tunica hills and flowing southward, the bayou empties into the Mississippi, about a mile south of Tunica.

The village is situated on the line of the Louisiana Railway & Navigation Company, in the northwestern part of the parish. Formerly it was a boat landing on the east bank of the Mississippi; and though now farther away from the river, it is still virtually reached by the Mississippi during the season of high water. In 1820 the hamlet was called Tunica Village; in 1853, Tunica P. O.; in 1871, Tunica; between 1880 and 1899, often Bayou Tunica. Finally, in 1906 the name was changed to *Wilhelm*, in honor of the Kaiser; but on May 27, 1918, *Tunica* was restored.¹⁵⁵ The population in 1920 was only 86.

The name *Tunica* perpetuates that of an Indian tribe, living at the close of the seventeenth century on the southern side of the Yazoo river, not very far from its mouth. It was among the Tunica Indians

¹⁵¹ Courtesy of Miss Maude M. Clark, of Tioga, La.

¹⁵² *Mig. Leg.*, I, 41.

¹⁵³ *Pub. Miss. His. Soc.*, V, 305 (1902).

¹⁵⁴ *De Bow*, III, 122, fn. 7 (1847).

¹⁵⁵ Mr. J. N. Campbell, of Shreveport, Louisiana, has kindly given me the dates of the last two changes.

that Father Davion labored for approximately twenty years; his final departure from them took place in 1719 or 1720. In 1758 the Tunica occupied a village seven leagues above the fort at Pointe Coupée; in 1803 fifty or sixty "Tounicas" were still residing in the same neighborhood.¹⁵⁶ From this settlement they subsequently moved to a site on the lower Red river, near the present village of Marksville; and here about twenty-five survivors, of whom almost all are of mixed blood, are still to be found.

WASHLEY

1846. *Washley Cr.* La Tourrette.

If *Washley* is of English origin, it may spring from an OE *wæsc*, "small stream" plus *lēah*, Mercian dative *lēge*, "clearing"—the "clearing by the small stream."¹⁵⁷ Subsequently *Washley* may have come to be used as a personal name.

Washley, however, may not be English; it may have come from Choctaw *wushulli* or *wosholli*, a substantive formed in turn from the verb that signifies "to ferment," "to form a froth on the surface." A free translation would be "Foam Creek." I recall here that the Indians are said to have named Lake Bistineau "Big Broth" because of the foam on its surface when the water was high. In its form *Washley* reminds one of the development of *Bushley*, *supra*.

Washley creek empties into the Tangipahoa river, in the upper southern part of Tangipahoa parish. A postoffice by the name of *Washley*, situated not far from the eastern boundary of Tangipahoa, is of comparatively recent origin.

WAUKSHA [ˈwɔ:kʃə]

Oct. 12, 1807. *Bayau Wauxshie*. William Darby's Field Notes,
T 5 S R. 4 E.

1816. *B. Wauksha*. Darby.

Wauksha is not from the Choctaw; it is the Potawatomi *Wauktsha*, which signifies "fox." The bayou was probably named by an early trader or trapper who was familiar with words from various Indian

¹⁵⁶ *An Account of Louisiana*, p. 24 (1803).

¹⁵⁷ Cf. Mawer and Stenton, *The Place-Names of Bed. and Hunt.*, p. 201 fn. (1926).

dialects.¹⁵⁸ Bayou Wauksha empties into Bayou Courtableau, in St. Landry parish.

WAXIA

Waxia is the name of a hamlet on Bayou Wauksha, in St. Landry parish; *v. Bayou Wauksha, supra*. Thirty-nine years ago Mr. R. Lee Hawkins applied for a postoffice on Bayou Wauksha. Upon granting his request, the postoffice department asked him to select a shorter name. The result was *Waxia*, which Mr. Hawkins writes me is pronounced like Wauksha.

WEYANOKE ['waiəno:k]

Weyanoke is traced by Gerard to the Lenape *winak*, "strong-scented wood," "sassafras"; but this explanation is rejected by Tooker, who connects the name with Algonquian *waen-ohke* or *ween-ohke*, a compound of *waenu*, "going around" and *ohke*, "land"—that is to say, "river bend."¹⁵⁹ The principal village of the Weanoc Indians, who belonged to the Powhatan confederacy, was indeed situated in 1608 on land within the bend of the James river, about twenty miles above Jamestown. In 1617 the plantation of Weyanoke was established, and in 1631 a Mr. John Flood was mentioned as the burgess from Westover, Flowerdieu Hundred, and Weyanoke.¹⁶⁰ Captain John Smith's name for the tribe was *Weanocks*.¹⁶¹ During the first half of the eighteenth century the name of the Virginia plantation was written in various ways—*Waynoak*, *Weynoak*, *Wynoack*, *Wayanoak*, *Wyanoke*, *Wyonoke*, etc.¹⁶²

The Louisiana plantation by the name of *Weyanoke* is on the west bank of Big Bayou Sara, about four miles west of Wakefield, in the parish of West Feliciana.¹⁶³ Mr. Robert S. Towles, of Bains, Louisiana, informs me that his father, Mr. John Turnbull Towles, who was a native of West Feliciana, married Miss Frances Peyton

¹⁵⁸ Cf. Kellogg, in *Wis. His. Soc. Proc.*, p. 231 (1909).

¹⁵⁹ *Amer. Anthr.*, N. S. 6, 681 (1904).

¹⁶⁰ *Journals of the House of Burgesses of Virginia*, p. X (1619, 1658-59). 1915.

¹⁶¹ Arber's *Smith*, I, 51 (1910).

¹⁶² *Burgesses*, p. 440 (1712-26); Arber's *Smith*, II, 984.

¹⁶³ Information kindly furnished by Mr. E. M. Percy, of Baton Rouge, the present owner of the plantation.

Eskridge, of Virginia; and that it was she who in all probability selected *Weyanoke* as the name of their plantation in West Feliciana.

WHISKEY CHITTO CREEK [ˈhwiskɪˈtʃɪtə]

1846. *B. Whiskey Chitto*. La T.

1895. " " " Hardee.

1926. *Whiskey Chitto Cr.* Map, Pub. Ser. Com.

The unanimity of the forms reveals the source of *Whiskey Chitto* as Choctaw *uski* or *oski*, "cane," "canebrake" and Chit(t)o, "large"—in other words, "Big Cane creek." A similar corruption of Choctaw *uski* or *oski* is evident in the local pronunciation of Osca bay, *supra*, and also in the evolution of *Wiskey* creek, a name which Ludlow's map of 1818 assigns to the northeastern part of Hancock county, Mississippi.

Whiskey Chitto creek crosses the northeastern boundary of Beauregard parish, and empties into Six Mile creek, in the parish of Allen.

WINONA

Winona is derived from Dakota *Winona*, which signifies "first-born—if a daughter." In Longfellow's *Hiawatha* the name appears as *Wenonah*. If the first-born was a boy, the Dakota name was *Chaskay*.¹⁶⁴

Winona, a station on the Chicago, Rock Island & Pacific railroad, is about 8 miles north of Winnfield, in the parish of Winn. Approximately a quarter of a century ago the site was named *Winona* by the Pine Tree Lumber Company, which was owned by people from Winona, Minnesota. The timber has all been cut, and nothing is left of the station but the name on a board near the railroad.¹⁶⁵

WOODCHUCK

Popular etymology has corrupted Cree *wuchak* into *woodchuck*.

Woodchuck is the name of a station on the Texas & Pacific railroad, $1\frac{3}{4}$ miles south of Gayle, in Caddo parish.

¹⁶⁴ See Dunn, *True Indian Stories*, pp. 317-318.

¹⁶⁵ Information kindly furnished by Miss Estelle Tannehill, of Winnfield, La.

WYANDOTTE

The origin and signification of the name *Wyandotte* are obscure. Hale thinks that it means "people of one speech";¹⁶⁶ Hodge, that it probably means "the islanders," or "dwellers on a peninsula."¹⁶⁷ Some early forms are *Guyandottes*, *Ouendats*, *Owendots*, *Vendats*, *Wondats*, etc.¹⁶⁸ The Wyandots were a member of an Iroquoian group of tribes, by the French called Hurons, who inhabited a part of Canada southeast of Lake Huron and the Georgian bay. In 1883 the name of the tribe was given to an American breed of fowls.

Wyandotte is the name of a plantation, on the Southern Pacific railroad, near Addis, in St. Mary parish. The plantation was called thus in 1899, because the owner liked the sound of the name.¹⁶⁹

YUPON [*'ju:pon*], occ. [*'jo:*]-, rarely [*'jo:*]-

Yupon is derived from Catawba *yopun*, a diminutive of *yop*, "tree," "shrub." This beautiful evergreen is found throughout Louisiana; its leaves were brewed by the southern Indians in the making of a famous black drink. See Hodge, I, 150.

Yupon is a station not far from Erwinville, on the New Orleans, Texas & Mexico line, in the parish of West Baton Rouge.

¹⁶⁶ Cf. Dunn, *True Indian Stories*, 319 (1909).

¹⁶⁷ Hodge, II, 584.

¹⁶⁸ Hanna, *The Wilderness Trail*, II, 457.

¹⁶⁹ Courtesy of Mr. Percy O'Brien, of Rhoda P. O., Louisiana.

ADDENDUM

Pawnee is a hamlet on the Missouri Pacific Railway, in Allen parish.

The name is thought to be derived from Pawnee *pa'riki*, "horn," a term designating the resemblance between a Pawnee's scalp-lock and a powder-horn. The Pawnee tribe belongs to the Caddoan family.

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